



Religious News Service Photo

African Converts Receive Communion From An
American Protestant Minister

January 1953

MEN'S MISSIONARY MAGAZINE

THE WOMEN'S MISSIONARY MAGAZINE

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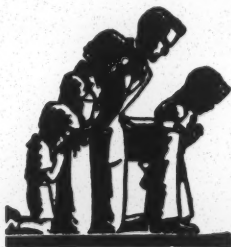
COVER PICTURE

The Africans receiving Communion are natives of Tanganyika Territory, East Africa. Sometimes they travel for many miles to attend worship, so ardent are they in their faith.

A New Year

We know not what God holds in store,
Nor what His will for each may be,
As pass we through another door
Of life's untraversed mystery.
We know not if this year may lead
To shade or sunshine, joy or woe,
In thorny road, or flowery mead
Whilst yet we tarry here below.
We know not; but 'tis good to feel
We cannot pass from out His care;
Upon His own God sets His seal,
And He doth keep them everywhere.
Then let us now, with heart at rest,
Start bravely forth on path untried;
Our Father plans for each the best,
And He most surely will provide.

Charlotte Murray



A Little Time

Apart

Each Day of

1953

A Prayer For The New Year

*Lord, take the life that thou didst give to me
That it may be in some way used for thee.
I have but one, yet if 'tis in thy care
It will become a blessing, Lord, somewhere.*

*Lord, take what money thou didst to me give
And use it, that the many souls who live
In darkness may behold thy loving face,
And light may shine on every darkened race.*

*Lord, take the time that really is thine own
That I may know each hour that has flown
Has brought some jewel to adorn thy crown,
And helped to spread thy Word the world around.*

Anonymous



*New Year
Greetings
to All
Missionaries
Who Serve
In Africa*

FRIENDS OF GOD
(For loved ones in Africa)

IDA MAE LEATHERMAN

I'm sure that God must love you very much
You who have left your home and friends behind
And gone into the darkness of far lands
To take salvation's light to heathen blind.
How He must love you, that He would request
Your leaving all. He must have trusted you,
That He could make you His ambassadors
And know that you would be sincerely true.

I wonder whether, when you come to Him
For counsel in those problems without end,
He does not tell the angels with Him there,
"Disturb Me not, I'm speaking with a friend."
I'm very sure He knows your every need
And answers you oftentimes before you call.
I think He must be close to you there
Because He asked it, and you gave your all.

I cannot pity, or much exclaim
At sacrifices that you might have made.
Perhaps, our lot is not an easy one
And times you faint beneath the cross He laid.
But yours it is to keep so close to Him
As day by day you walk the path He trod,
That I am sure you hold a special place.
Yours is a privilege . . . the friends of God!

From *Congo Missionary Messenger*

The Women's Missionary Magazine

of the United Presbyterian Church of North America

Vol. LXVI

January, 1953

No. 5

Program—1953

I'm glad I find within God's Book
The inward, upward, outward look.
Each time I read its pages fair
The Holy Spirit meets me there,
And seems to whisper in my ear,
"I have a message you should hear."

Inward
Look

First, He bids me look within
To search for any hidden sin
That may be lurking in my heart,
From which I'm helpless to depart;

Upward
Look

And then He bids me look above
Where God awaits in tender love
To cleanse my heart at my request
And strengthen me for every test.

Outward
Look

When I have met Him thus in prayer,
He always makes me more aware
Of needs which I can surely meet
If I but claim His promise sweet.

I'm glad I find within God's Book
The inward, upward, outward look.

Edith Thomas Baker—War Cry

Theme

For

The

Year:

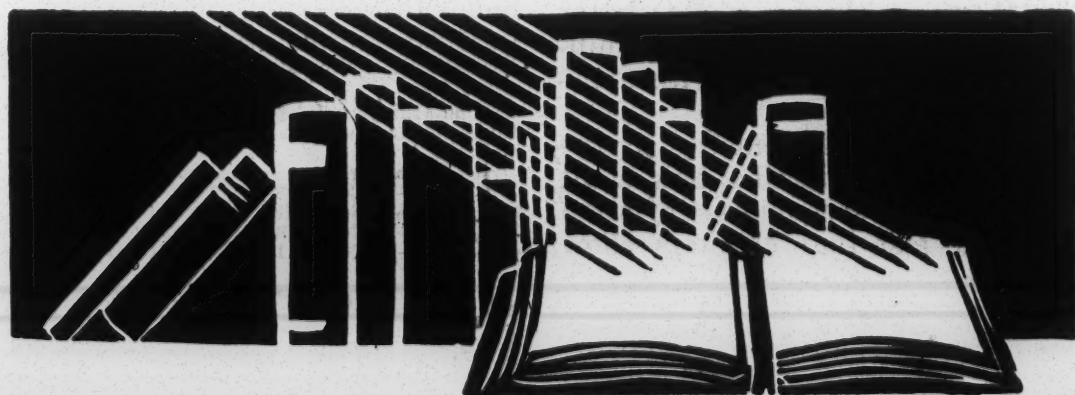
What

Saith

The

Scripture?

Romans 4:3



The Inward Look—Worship Service

By HAROLD W. BYERS, Mercer, Pa., Senior, Pittsburgh-Xenia Theological Seminary

Theme: Cleansing the Church

WHAT SAITH 1ST CORINTHIANS?

Scripture: 1 Cor. 2:1-5; 12:12-27; 15:1-11.

Analysis: Paul the Apostle wrote this letter to the congregation in Corinth about 54 A.D. The main theme of the letter deals with the cleansing of the church there from false conceptions of the ministry.

The party spirit prevailing in the church is rebuked in the first four chapters. In chapters five and six a scandal is revealed. Chapter seven deals with marriage and celibacy. The following three chapters discuss the propriety of eating food which had been set before idols. Conduct of church members in public worship of God is handled in chapter eleven. Chapters twelve through fourteen deal with spiritual gifts. Love, the controlling principle in the exercise of all spiritual gifts, is set forth in the thirteenth chapter. The resurrection of the body is treated in chapter fifteen. A system of church finance is proposed in chapter sixteen. The letter closes with greetings.

WHAT SAITH 2ND CORINTHIANS?

Scripture: 2 Cor. 4:1-18; 5:1-9; 6:14-18; 11:24-33.

Analysis: This letter was written by Paul from Macedonia approximately a year after the writing of 1st Corinthians, or late in the winter of 54 A.D., possibly very early in 55 A.D.

The theme or themes of this letter are the special marks of Paul's ministry, and the vindication of his apostleship.

Paul defends his ministry in the first seven chapters. Chapters eight and nine form a sermon on Christian giving. The last four chapters show

Paul vindicating his apostleship. Chapters eleven and twelve give the rare picture of his experiences, which are not recorded elsewhere. The final chapter is severe in its censure, and sharp in its rebuke, yet it concludes with a tender farewell, and a loving benediction.

Meditative Remarks:

Jesus Christ is the Head of the Church. Around Him must revolve the total program of the Church. If we, as church members, totally commit ourselves unto Him as our personal Lord and Saviour, our churches, as well as our lives, will have a refreshing spirit. There will not be rivalry. Differences can be settled among ourselves in a Christian manner. We, and our churches, will not be stumbling-blocks to others.

As we look at II Corinthians the verse, Philippians 4:13 comes to mind: "I can do all things through Christ which strengtheneth me." Paul was able to endure so much hardship, and bear so much heart-ache for his churches, because Jesus was his strength. With all of the chaos, worry, and confusion around us today, we cannot face this world and its problems in our own strength. Only with Christ at the center of our lives can we learn to live victoriously for Him.

Prayer:

Our Father in Heaven, in the name of Jesus, the Head of the Church, we draw nigh to Thee. Cleanse our lives and purge our churches that we might not be guilty of bringing dishonor to Thee and to Christ's Church. In Jesus' name we pray. Amen.

A monthly study of the Corinthian Letters and a Bible memory verse selection for each week of the month:

Reading:		Memory Selection:	
1st week—	I Cor. 1-8	I Cor.	10:13
2nd week—	I Cor. 9-16	I Cor.	13:1
3rd week—	II Cor. 1-6	II Cor.	5:17
4th week—	II Cor. 7-13	II Cor.	9:7

Diary of the Bible

Every Christian home ought to have a Bible. Most of our members have a Bible, but do we use it regularly? Is it employed day after day, and year after year, for the purpose of study and devotion? We always like to find the Book with its pages showing signs of constant use.

If some Bibles could write of their experiences, perhaps the following could be duplicated for the lives of many of them:

Jan. 15—Been resting quietly for a week. The first few nights after the first of the year my owner read me regularly, but he has forgotten me, I guess. Another New Year's resolution gone wrong.

Feb. 2—Cleaning day. I was dusted with other things and put back in my place.

Feb. 3—Owner picked me up, rushing off to Sunday school. He did not open me, however.

Feb. 23—Cleaning day. Dusted and put back in my old place. I have been down in the lower hall since my trip to Sunday school.

April 2—Busy day. Owner had to present a lesson at the Brotherhood meeting and quickly looked up a lot of references.

May 5—In grandma's lap every afternoon now. A comfortable spot. She is here on a visit. She let a tear fall on Colossians 2:5-7.

May 10—Grandma gone. Back in the old place. She kissed me goodbye.

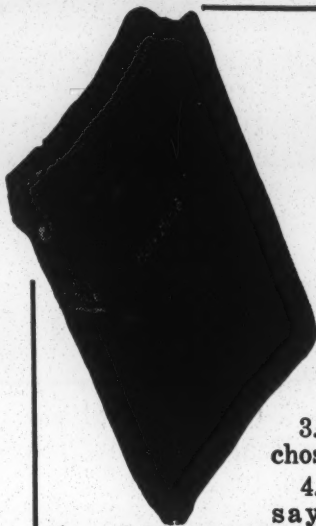
June 4—Had a couple of four-leaf clovers put in me today.

July 1—Packed in a trunk. Off for a vacation.

July 7—Still in the trunk.

July 15—Still in the trunk, though almost everything else has been taken out.

July 18—Home again and in my old place. Quite a journey, though I do not see why I went.



I AND II CORINTHIANS

February Bible Books-of-the-Month

1. For what things in the church at Corinth does Paul thank God?

2. Does Paul criticize the Corinthians? Why?

3. What are God's chosen instruments?

4. What does Paul say were characteristics of his preaching in Corinth?

5. Without what virtue are all our words and actions of no profit to us?

6. What exhortations of Paul could with profit be followed in cleansing the Church today?

7. To what "grace also" does Paul refer in II Cor. 8:7?

8. How had Paul and the apostles suffered for the sake of the gospel?

9. What was Paul's conclusion about his "thorn in the flesh"?

10. What can you find out about Chloe, Cephas, Apollos, Timothy?

"Living Messages of the Books of the Bible, Vol. II, New Testament" by G. Campbell Morgan, is splendid for study material with the N. T. Epistles. \$3.00 from WGMS Literature Dept.

Aug. 2—Rather stuffy and hot. Have two magazines, a novel, and an old hat on top of me. Wish they would take them off.

Aug. —Cleaning day. Dusted and set right again.

Aug. 16—Cleaning day. Dusted and put in a prominent place on the library table. I heard them say that the minister is going to be here for dinner.

Many homes have Bibles, but few pages badly worn. Probably that is the chief thing that is wrong in the world. Surely, there is a Bible somewhere in your house. What kind of diary could your Bible write? Tell me, please.

Exchange.

The Upward Look

By MRS. WALTER C. BRETHAUER, WGMS Prayer Group Secretary,
511 Wabana St., Pittsburgh 14, Pa.

The following suggestions for thanksgiving and petition are given to supplement those given in the *Prayer Cycle* for use with the February study as outlined in the *Program Calendar*.

* * *

Prayer Cycle—2nd and 31st Days

- Give thanks for the high privilege that is ours as a Church to share with other evangelical churches in bringing the Gospel to Africa.

- Pray that missionary education may be faithfully and ably presented to the children, young people and adults of our congregation; that they be informed of the work and challenged to participate more fully in it.

- Pray for Mission schools in training Bible Women, teachers, future wives and mothers.

- Give thanks that through the ministry of Bible Women minds have been enlightened and souls have been won to Christ. Bible Women are native women who have been trained in Bible and Evangelism. They visit from house to house, teaching the women and girls how to read and presenting a message from God's Word. For many women this is their only contact with the outside world.

- Pray for the faithful witness of African Christians, that they may remain true to the Christ they profess. Pray that in the South Sudan where polygamy is practiced and where wives are bought, strength may be given to those whose hearts are touched by the Gospel message

to accept the Christian ideal of marriage.

- Pray that African Christian teachers may be empowered to withstand the lure of government schools where their services may be better paid, but where they do not have the opportunity to bear witness of their Lord and Saviour.

- Give thanks for open doors in the South Sudan at Ler and Pibor. Pray for God's guidance in the development of these new areas. Pray for workers for these new opportunities in the South Sudan.

- Pray for new recruits for thinning ranks. A number of missionaries have reached retirement age; some have been laid aside by illness; some have recently passed on to their reward. Pray that God will thrust forth men and women especially fitted to continue and extend the work that has been done faithfully out of love-filled hearts.

- Give thanks for prospective short-termers for institutions.

- Give thanks for God's protecting care of all our workers as they travel by land, sea and air. Thank Him for the Missionary Aviation Fellowship of England which makes it possible for our missionaries to travel quickly and comfortably, saving days and weeks of travel time.

* * *

Pray without ceasing. I Thess. 5:17.

Prayer is not overcoming God's reluctance; it is laying hold of His highest willingness.—*Trench.*

1953 REMINDERS

Have you ordered your 1953 "Prayer Cycles" from Literature Department?

Have you ordered your 1953 "Program Calendars" and sent your renewal or new subscriptions to the WOMEN'S MISSIONARY MAGAZINE to the Magazine Treasurer, Mrs. Ralph H. Arnold?

The Outward Look—To Africa

The 1953 Mission Study Books reviewed by MRS. S. B. COPELAND, Woodville, Pa.

I. DRUM CALLS FOR TEACHERS AND DOCTORS

Two foundations of the Protestant faith are an alert conscience and an understanding of the Scriptures, making education a "must" so that all may read the Bible and find the way of salvation. On the mission field, education thus becomes a potent aid to evangelism. While governments are slowly following the educational program started by

missions, and while the knowledge they impart has some impact on the fears of ancestral spirits, magic and witchcraft, secular knowledge has nothing with which to replace these fears. Only Christianity can fill that void. On very limited budgets, missions in Africa have carried eighty-five per cent of the educational load in one-room village schools, consolidated schools for several villages, boarding schools, and

in a few colleges and universities—our work in Egypt being outstanding in this latter field.

With eight hundred different languages on the continent of Africa, France has attempted to make her colonials French in language and culture. Britain, however, attempts to train for native leadership, respecting native culture and tradition, and working toward commonwealth status as the goal for its colonies. Britain also subsidizes schools of all the missions. Belgium gave a monopoly in education to Roman Catholics until 1946, and is having difficulty in establishing religious liberty today. In Spanish and Portuguese holdings, almost nothing is done for education and violent opposition to Protestant efforts is common. The wisdom of accepting Government subsidy to education is debated hotly. A middle ground seems to be that it is safe to accept it in all but religious train-



Religious News Service Photo

A SCHOOL DAY IN AFRICA

These calico-clad young Africans from Angola, Portuguese West Africa, are doing their sums with the aid of chalk and slate as their teacher poses problems for them in a mission classroom.



Drum Calls are used for many purposes in Africa.

ing, and that denominations should provide equally good personnel and equipment for training religious workers as there are in other fields.

Since it is easier to gather and hold a group of boys in school, mission education for African girls is less widespread. Parents feel that feminine education makes a girl less submissive to her husband and reduces her dower value. But in male education, there is little training for the trades, business and government; and graduates of mission schools who go into these three fields are often lost to the Christian community. About eight hundred Africans are now doing specialized study in the United States, and several thousand are in schools in Britain and France—a challenge for college towns to provide Christian fellowship for African students who are tomorrow's leaders.

Of the eight hundred African languages, three hundred ninety have been reduced to writing and have had Bibles printed in the vernacular. Bible stories are used in teaching the art of reading, and many who worked to learn the secrets of "the talking leaf" only to keep from being cheated, or to get ahead in the army, or to improve their farms, find themselves re-reading Bible stories. Indicative of the African

facility with languages is the fact that the average time for learning to read is three weeks! Blind Gidada's language prowess is repeated on many mission fields. But "not enough" is the cry all along the line: not enough teachers, literacy workers, writers, books, papers, printed material, reading matter—not enough of everything that makes the proclamation of the gospel possible. The drum beats out this call: "More! Send us more!"

The drum calls for "doctors for Africa" might have gone unanswered had it not been for mission work.† Witch doctors, sorcerers, herbalists did their best and their worst, but most of their cures were worse than the diseases. "Every lancet in a tumor, every needle in a vein, aids the exit of those spirits which animism makes Africans believe are the cause of all disease and suffering. Fetishism fades before salvarsan. . . . Hopelessness and sleeping sickness yield to tryparsamide. Quinine routs more than the malarial parasite. Modern medicine . . . is releasing the soul of Africa from its bondage."‡

Dr. Camborne's solicitude for the health
(Continued on Page 268)

†"This Is Africa" #10 and "Workbook" playlet, pp. 20, a, b, c, d.
‡"Out of Africa."—Ross.

II. OTHER BRIDGES NEED BUILDING

The African drums call for interpreters of African to African, of African to European, of Protestant mission to Roman Catholic mission, of mission to government, and most of them vice versa. Dr. Sendwe's assistant



Saluka and his son Luke point up one of these needs quite sharply.

When the old chief, Saluka's grandfather, died, white men who were developing the area passed over the rightful heir, and appointed a more biddable chief who would allow them to despoil the rich area of its mineral deposits in return for very little profit for the tribe. Saluka cared nothing for the chieftainship himself, as he was dedicated to a life of medical service; but ambition for his son Luke burned darkly within him, and bade fair to consume him. The effect on Luke was worse still, for he was spoiled and lazy, a good-for-nothing.

Cliff, the missionary, was the builder of the bridge between this dispossessed family and a life of service to Africa, for he discovered behind Luke's outrageous behavior a heart which understood and sympathized with his fellow men, and a mind which could peer beneath surface troubles and diagnose the "why." In time Luke became the interpreter between his people and the foreign governments, explaining many a difficult situation, preventing a miscarriage of justice where there was ignorance. What a strategic place in which to have a Christian! But the drum beats out that monotonous chant: "Not enough Lukes!" The stories of racial tension now headlining our newspapers might never have been written had there been enough Lukes to interpret one group to the other.

What the African sees on the surface confuses and appalls him. He notices the splits in Protestantism, the rivalries among the Roman religious orders, the deeper cleavage between these two forms of Christianity. Why people who have so much in common should differ so widely is an enigma to the African. When the Roman missions institute active aggression against Protestant work, the African is shocked and repelled. And in those areas where the Roman Church has neglected education and resisted Protestant efforts to start it, Communism makes its greatest inroads, with further confusion to the African mind. Needed, Interpreters!

Africa is very critical of the small amount of profit accruing to its people from the development of its resources by foreign industry. And because the African sees no line of separation between business and religion in his conception that religion is ALL of life, the church has to bear an unfair burden of criticism and resentment because of these unjust business and government practices.



Prayer has been found to be a powerful "bridge" by Christians like "Praying Harris" of Africa.

Dr. Ross in *African Heritage* pleads that the very best missionaries be sent to these strategic fields to interpret Christ rather than some special denomination, that there be an exchange of visits between denominational missions for study, observation, and friendship; and that business and government try to send as their representatives men who will be bridges across racial, economic and political chaos. Do not miss the parable told by that most famous African educator, Dr. Kwegir Aggrey of the Gold Coast, as "The Three Monkeys"* illustrate the three Christian forces in Africa which have the power to build bridges clear across that dark continent.

*"Workbook," p. 23.

III. VOICES RAISED FOR SELF-RULE

"The supreme and controlling aim of foreign missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these disciples into Christian churches which shall be self-supporting, self-propagating, and self-governing; to cooperate as long as is necessary with



these churches in the evangelizing of their countrymen, and to bring to bear on all human life the spirit and principles of Christ." The older Western Church has a great share of responsibility toward the younger African churches, but the latter must also take their share.

The Gold Coast is the most progressive territory south of the Sahara. But in spite of its superior government, resources and church, 1948 saw the leader of the Convention Mr. Kwame Nkrumah, arrested. Out of this came a new constitution, with almost all the members of both houses African nationals, and with Mr. Nkrumah the first African national to be appointed a Prime Minister by Elizabeth II. The Christian Council has also elected an African as its top secretary.

Regardless of our respect for what some of the European powers have done for their African colonies, the rising tide of longing for independence and self-rule strikes a responsive chord in American hearts. Libya is free, Somaliland has only nine more years of dependence on Italy, Tunisia and Morocco have plans in the making, and the Sudan would like to be free of both Egypt and England. In *African Heritage*, Dr. Ross added this dark line: "Africans in the Union of South Africa are well-nigh in despair." But recent headlines have made us familiar with

fairly successful attempts to nullify Boer Premier Malan's unjust attempts at control of the courts for the purpose of establishing "apartheid"—a total segregation and loss of freedom of movement. A government which violates human rights—except those applying to white men—is striding toward its doom, and cannot still those voices raised in behalf of self-rule.

It is the prayer of the Christian Church that leaders for the new day will come out of the Christian Church in Africa. It is sometimes difficult for the missionaries and for the American and European mission boards to accept the fact that this desire for independence also includes a wish to be independent of the white dominance in mission schools, medical work and churches. But most denominations are speeding up plans for the most promising of the African nationals to become the guiding lights in mission fields. That there are "not enough" educated Christians, that the salary for native mission workers is far less than those workers might obtain in secular jobs is recognized. But young Americans and Europeans have found lasting satisfaction in the ministry, and so will young Africans if they are allowed leadership in their church, and not just given a sub-assistantship to a white leader. It is suggested that boards and missionaries will accept the paraphrase: The African Church must increase; I must decrease.

A warning to the young church is one that the American Church might take to heart: "The church, instead of reaching out . . . had fallen into the temptation to organize itself as a secure society of the saved, rather than an adventurous society of the saving, and to screen its members in terms of their spiritual accomplishments rather than in terms of their spiritual needs." African drum calls like this one alert us also.

AFRICAN PROVERBS

1. A single stick smokes but does not burn.
2. All that has killed the foliage will die with it.
3. You walk in the tangled gloom not knowing the clearing is just before you.
4. Bowing to a dwarf will not prevent your standing erect again.
5. I do not leave running water to drink at a stagnant pool.
6. He who falls by his foot shall rise again; he who falls by his mouth shall not rise.
7. He weeps with one eye (means, "He is insincere").
8. Pierce the abscess (means, "Say what you have to say. Don't dally").
9. Truth keeps the hands cleaner than soap.
10. Drink beer, think beer.

IV. HOW CAN NORTH AMERICA HELP?

Six happy months slipped by as Dr. Camborne made friends with the children as he watched them sing and dance, with the mothers while they bathed their babies and "set them out to dry," with the men and boys as they worked in field and shop. They sang their parting song in their own language: God be with you



till we meet again, and he realized they had their minds on that day of reunion in the Glory Land. His last words to Cliff were, "If I were a young man again, I too would be a missionary." His wish was partly fulfilled as the following months were fully occupied with addresses in which he told the American church how much Africa needs the gospel, and how the gospel is the perfect answer to Africa's needs.

Furlough time for Cliff and a business trip for Jim coincided, so there was a family reunion. A request for Dr. Camborne to speak at Silver Bay resulted in a family parley. Cliff's wife wanted him to thank

all who made it possible for missionaries to stand at the world's crossroads, for it takes a hundred at home to keep one at his post. The Dutch heritage of Jim's wife accounted for her message of understanding: how the Boers feel toward the African nationals much the same fear as the early settlers felt toward the Indians; how the depression of the Malay and Indian groups corresponds to our injustices toward the Negro; and how love and understanding and patience can resolve the fears in all these relationships.

Jim's former feeling of hopelessness about the future of human rights in Africa† had undergone a change when he attended the International Club, where six hundred people were organized to promote efforts at reconciliation among conflicting social groups the honorary president being Alan Paton, author of *Cry, the Beloved Country*. Boer, Briton, Indian, American, African met together, made plans for a farm where inter-racial and inter-faith weekend retreats, summer conferences and work-camps

†"This Is Africa" #1.

North American missionaries help the people in many ways. Not only do missionaries preach and teach and heal the sick, but they also teach the people to be skilful in many crafts.

might be held. Dr. Camborne closed the discussion with this conviction: "Human rights are not conferred by government legislation, nor are they acquired by education . . . they are truly a divine endowment . . . Wherever people live there are misunderstandings, false barriers, hatred and division. The only cure for this is brotherhood in Christ. That is Africa's problem and its basic solution."*

Because of their history, Canada and the United States have a special responsibility in this problem and its solution: both formerly were colonies and emerged into commonwealth status and independence; neither has a territorial stake in Africa; both have millions of Negroes within their own borders; both give an example of peaceful settlement of border problems. Therefore, argues Dr. Ross, they should try to wield the best of influence in the United Nations where human rights and the good of Africa are at stake. This should not be just because Africa will some day be a powerful ally of some nation, but because it would be an example of "peoples helping peoples," a Christian extension of the Point IV program for distressed areas. The North

*"Workbook," p. 27, 27a.

American Church might also bring its influence to bear on great industries which develop Africa, to the end that wages, hours and working conditions might be fair and just, and that there might be set up around those plants a Christian community. Philanthropy could be urged to do some long-range planning for African Christian communities,† Mr. R. G. LeTourneau's efforts to develop land in Liberia in combined economic and missionary program being a step in the right direction.

Cooperation among the Protestant denominations in areas where a single denomination is powerless would impress the African, whether the work be educational, medical or purely religious. Training schools for missionaries would acquaint them with the culture and traditions of the fields in which they are to serve. In fact, Africa's inborn conviction that religion must be applied to ALL of life might be a constructive addition to the thinking of North American Christians. As United Presbyterians, let us strive to attain that goal in the part of Africa "committed unto us."§

†"Workbook," p. 25.

§"Workbook," pp. 26, 28.

PROGRAM SUGGESTIONS

from Drum Calls Workbook by Mrs. E. D. McKune

1. African *proverbs* make good answers to Roll Call, etc. pp. 19, 19a.
2. African *pests* meet their exterminators. (Playlet by Ray Huffman, missionary to the Sudan) pp. 20, 20a, 20b, 20c, 20d.
3. African *problems* need solution. pp. 27, 27a.
4. African *pictures* are available (films, slides)—last page of Workbook.
5. African *program* might consider literacy, learning, leprosy. pp. 20b, 20d, 21.
6. African *potpourri* might end your last meeting. p. 30. Mrs. S. B. Copeland

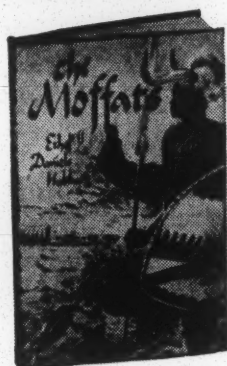
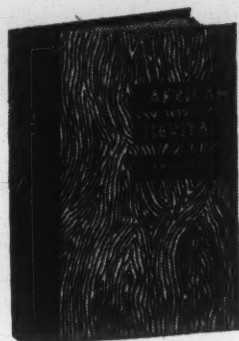
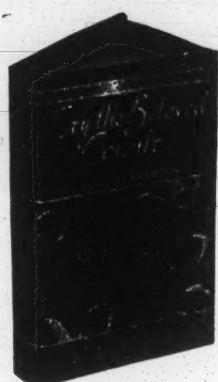
DRUM CALLS FOR TEACHERS AND DOCTORS (Continued from Page 264)

of his loved ones in this mission outpost was changed to confidence in the native doctor. Grandson of a practising cannibal, Sendwe as a boy showed his aptitude for medicine in the care of an ailing schoolmate. On being asked to sterilize the doctor's gloves, however, he recoiled in horror, thinking the ten fingers had been cut from a patient to make a lunch for the doctor. He was finally caught a mile from the hospital when first asked to work in the operating room. But a badge of honor, his long white operating-room apron, bound him to the hospital, where he saved the life of a baby who was to be killed because its mother had died in childbirth. A

three-week walk took Sendwe to medical school where he graduated with honors, and so developed as a Christian and a doctor that he had become medical director for the district, including maternity center and leprosarium,* assistant pastor of his church, and a linguist with ten languages at his command.

Thus are Africa's cures coming out of the hearts of her own people but blessing the entire world, just as the cortisone she used so long as arrow poison is now employed for the healing of the nations' arthritic and mental sufferers.

*"Workbook, p. 21.



AFRICA IN BOOKS

The prices of the books pictured on this page and of other study materials on Africa are quoted in the December Magazine, p. 250.

The February study is based specifically on *African Heritage* (Chaps. 3-6); *Africans on Safari* (Chaps. 4-6); *This is Africa* (Sections 6-12).

The reviews and articles, pages 263 to 274 in this Magazine offer challenging thoughts on the turmoil and unrest found among Africans today. Like people of other countries, when they hear about material possessions they want them also.

What are the greatest needs of Africa today? The political and economic needs are being much discussed in international and world circles. Christians know that the need is even greater for the people to have an opportunity to know and to possess the Bible; to have the riches that come from the spiritual blessings of life in Christ. The need is urgent *now* for sending understanding missionaries who will work with them in building up a strong indigenous African Church.

Mention was made in the December Magazine, of the North American Assembly on African Affairs, June 15-25, in Springfield, Ohio. A 224-page report of that Assembly is now available from the Division of Foreign Missions, National Council, Africa Committee, Room 1121, at 156 Fifth Avenue, New York 10, N. Y. Paper cover, \$1.00. The reports of proceedings there and the messages from authoritative representatives of government, missions, and Nationals, will certainly stimulate discussion in any group deeply interested in the present and future of Africa.

FIFTY GOLDEN YEARS OF MISSIONS IN AFRICA

	21,000,000
In 1952	
	6,000,000
In 1945	
	2,163,301
In 1938	
	1,015,683
In 1925	
	342,857
In 1903	

*Scale: 1 inch=5,000,000 Communicant Christians in Africa.

The growth in the number of communicant members during the past half-century is pictured in this chart. Figures are taken from *The Cross Over Africa* by Newell S. Booth, except the 1952 figure, which is from *African Heritage* by Emory Ross. The rapid growth during the past seven years must be due to the evangelistic passion of African Christians. When one tells another, and that one another, etc., the increase assumes geometric-progression proportions. Use this chart for poster or graph.

What the Study of Africa Has Meant to Me

By MRS. HAROLD SITTIG, Youngstown, Ohio

One of the pedagogical theories of my school days was that after the age of twenty-five the mind can learn practically nothing new. This belief gave me much concern as I contemplated the years of waste that lay ahead of me. Today the emphasis on adult education at home and the literacy campaigns abroad attest to the fact that all of life can be a learning process



if we will it.

An increasing enrollment at Leadership Training Schools and Missions Institutes prove that adult Christians are yearning for learning in the things of the Kingdom. This year a training school in Youngstown, Ohio, offered 16 courses and attracted a registration of 600 people. Two of the courses offered were "Our Task at Home" and "Our Task Abroad," presenting the mission study themes for 1952-53 on Human Rights and Africa.

I accepted the invitation to teach the class on Africa because it provided an opportunity to serve the interdenominational work in my community. I also had a selfish motive for I knew that I would benefit greatly by being forced to make an intensive study of the African continent, its peoples, and problems.

First of all, the study taught me how much I had forgotten since school days about the country itself. At the very first class sessions we plunged into a map study. Members of the class previously had been assigned parts of the factual book, *This Is Africa*. They had been given large outline maps of Africa which they filled in: one on products; another, vegetation, relative size, topography, population, and language groups. What is more they really had fun doing it. One woman, who did quite artistic and detailed work contrary to the teacher's instructions, said, "I haven't had so much fun since I went to school." Another woman, a public school teacher, decided that she was going to use *This Is Africa* in her class room because it presented the Africa story in a clear con-

densed form and contained many fine pictures.

We were keenly interested in the pictures of the eight distinct types of people; we were speechless at the very thought of 800 different languages and dialects; we were amazed at the beauty and artistry in African crafts as curios were displayed in the class—a handsome warrior doll in full battle dress, woven baskets and fabrics, a queer assortment of odds and ends called a fetish, wood carving, a drum, and miniature native huts. Some of this material was brought in by a Negro member of the class who secured them from a native of Liberia now living in our city.

In spite of these strange symbols of African culture we soon found, in the second place, that African people were much like us. That always happens when one gets into a serious study of a people, who on the surface, appear different. Underneath the surface each group is really a cross section of all peoples, with similar longings, worries, sorrows, hopes, joys, and dreams, that other groups have. After we learned of their unsanitary houses, peculiar foods, strange and often cruel customs, and began to delve into their problems we found how human these people really are.

The four stories of native Christians found in *Africans On Safari* gave us insight into the potentialities for good found in many Africans. Chapter three tells the story of Nangoi—the work and play of her childhood days, the quarreling of the women, the happy feast time at the marriage, the joy in her husband's eyes at the birth of his son, his gifts of gladness to her, the love they had for their children. Nangoi says, "I expect Africans are like all other people . . ." Many of their customs are built on necessity and ignorance rather than cruelty and superstition. When the Christian Mission adds scientific knowledge and love a fine human product is the result.

We were surprised that Africans are like Americans in that they can master all sorts of skills and many of them have attained the highest possible positions in their land. They build, repair, and pilot planes, they service and operate anything



Religious News Service Photo

RIOT IN JOHANNESBURG, SOUTH AFRICA

Police Patrol walking through one of the native townships which were the scene of riots during which a police sergeant was killed, many people injured and five shops burned. Religious workers were shocked by this wave of rioting. Mission study helps one to understand the many factors that enter into scenes such as this one.

from automobiles to radios, they distinguish themselves in all the professions. J. E. K. Aggrey at the time of his death was vice-principal of the great Achimota College. Dr. James Moroka, son of an African chief, is a successful surgeon. In addition he is, through the principle of nonviolence, helping to lead his people toward absolute freedom.

As we read the African proverbs we were brought close to these people. We saw their whimsy, pathos, and good common sense as we tried to find English equivalents for many of their sayings. We felt akin to a people who could evolve such principles for conduct as these: "Chattering doesn't cook the rice." "An egg in the mouth is better than a hen in the coup." "The way to the beloved is not thorny." "Bend the twig when it is green." Listen to this gem of wisdom which many in America have yet to learn, "Earth is a beehive. We all enter by the same door but we live in different cells."

Thirdly, this African study made me

aware of headlines and, what is more, made me read news articles and understand them. Instead of a vague concern I read with sympathetic interest that Eritrea had achieved self-rule in federation with Ethiopia and that the Sudan and Egypt had reached an agreement. I tried to interpret the reasons for the acts of violence of the Mau Mau tribe terrorists and the segregation policy of the present South African government.

This is the most opportune time in history to study Africa for that continent was never "hotter" as far as political unrest is concerned. If we have read *African Heritage* by Emory Ross we know that we may be "having a preview in these Gold Coast headlines of what will happen in every other territory in Africa." Another realistic author Eugene P. Dvorin in his book *Racial Segregation in South Africa* believes that a Mason-Dixon line is fast crystallizing in Africa south of the equator and below it the white man may some day find himself segregated.

To understand the policies of the different governments in Africa I read booklets from the British and French embassies (free for the asking). There I got the picture of what each country is trying to do in different ways for Africa. The plans and purpose seems good in each case, but the complications along the way have been disheartening. We know the struggle in the heart of the native as he sees the white man (whose God he has learned to love), come in and remove the wealth of his country, push him into dirty, crowded, disease-ridden parts of the city, pay him little and take from him hard toil and taxes. We see how the extreme racist program of the Nationalist government has united the politically conscious Africans. Yet we can appreciate the viewpoint of Greta in *Africans On Safari* as she tries to interpret the feelings of her Dutch ancestors who came to Africa 300 years ago. They sought a home in Africa much as the Pilgrims did in America, but they lost their War of Independence—the Boer War. They are still afraid and they strike out in injustice against both the European and the black man.

Finally, I learned what an amazing amount of good, Christian missions have done for Africa. To be sure I have become familiar with our own work in Egypt, Sudan, and Ethiopia. But now I know where the other denominations are: Lutherans and Episcopalians in Liberia; Disciples, Presbyterians and Roman Catholics in the Congo; Nazarenes in Mozambique; Friends in Kenya; United Brethren in Nigeria; the Methodists and Baptists, almost everywhere. Yes, we found them all listed under the large political map in *This Is Africa*.

The Christian Church marches 21 million strong in Africa—phenomenal growth of 350 per cent in the last decade. Such optimistic statistics! However animism still holds much of Africa in chains. Twelve million follow Islam which is encroaching over more and more of the dark continent in a new missionary drive. Communism is only a promise but could develop into a menace in areas of social and political unrest.

Over 2000 Christian schools plus the literacy program have made the African "education mad." The Christian hospitals, clinics and leprosy missions are healing Africans and driving out the witch doctors. Christian communities like Kambini in Portuguese East Africa and Asaba in Nigeria provide modern agricultural methods and teach religion for all of life.

I found that there are many difficulties in mission work in Africa. The African cannot understand the numerous divisions in the Christian church. The pageantry of Rome appeals to him but the Protestant Church has done much more for him. The problems of building an indigenous African church is our most important task.

The African is confused by the non-Christian behavior of white Europeans and Americans. To him religion is for all of life and there is no word in his many languages for our word "secular." As industry moves into Africa he has more occasion to observe this inconsistency, except in the case of men like R. G. LeTourneau who move in religion with industry. More African students can observe us in America as they come here for study, a total of 640 in 1950-51.

Lack of money has always plagued the missions. Now comes the question of subsidies from government and industry for our mission schools. Shall we accept the money or not? Many Europeans and natives think that we should for our idea of separation of church and state is not shared by them. This is a wholly new problem for us of the western world.

For a long time we of the Christian Church at home have stretched our hearts in love and sympathy across to Africa. We have stretched our hands with gifts of money and materials. Now we must stretch our minds to a fuller understanding of the country of Africa, her people who are much like us, her political problems and struggle for freedom, to a knowledge of what Christianity has done and must do in the future for Africa. Because we have given a thought to Africa and learned these things from our study, because we have stretched our minds, we should in the future be able to stretch our hearts and our hands more effectively.

As we sing, "God bless the whole wide world, world that I love." our thoughts will turn with special affection to that land of the listening ear because we have learned to understand her better through our mission study on Africa.

If your total impression of Africa consists of fabulous diamonds, restless jungles, intense heat, brilliant vegetation, wild animals, seething blacks, I recommend that you read the mission study books for this year. They will open up a new world, they will stretch your mind, they will provide enjoyment. Right now my pet pedagogical theory is, "You're never too old to learn."

Harley Africanus

As the wrinkled old African witch doctor lay dying, he called to the white missionary doctor to whom he had come for treatment.



"Doctor," he said softly in his native Mano tongue, "I know this is my last illness. I want you to take my sacred and most treasured relics in remembrance of me. There is no one so close to me as you. You

are like my own son."

The dying witch doctor knew he was leaving his relics in good hands. He had worked with George Way Harley, the American missionary doctor, for 15 years.

It is not common for a Christian missionary to be the confidant of witch doctors. But Harley is an unusual man.

A Harvard Ph.D. and a Yale Medical School graduate, he is one of the few outsiders to penetrate the secrets of African native medicine. To thousands of Africans around Harley's mission in the tiny Liberian village of Ganta, he is known as "The Good Witch of Ganta."

Dr. Harley himself explains that he began by joining the snake society to learn the local treatment for snakebite. One of his instructors, a "Zo" of medicine, adopted the newcomer as his "father" and confidant.

Gradually the missionary came to know the beliefs and practices of magic and witchcraft. Because he knew these things, his patients came to him for the treatment of "witch" diseases as well as more ordinary ailments.

Dr. Harley learned some unique remedies from the witch doctors; on his side he frequently helped them in their "medical" diagnosis.

In one village he was called on to decide whether the villagers were dying wholesale because of witchcraft or some physical illness. The village chief had already imprisoned three old women suspected of witchcraft and was ready to execute them if their guilt was proved.

In his microscope, Harley showed the chief the "little animals" that were killing the villagers with amoebic dysentery. A new water supply Harley found ended the epidemic and the three old ladies were freed.

His knowledge in his field is recognized in America as well as in Liberia. In 1941 Harvard University published his book, *Native African Medicines*, as the first authoritative work on the subject.

But this is only one of many firsts since Dr. Harley and his wife set up their new mission in the Liberian interior.

Back in 1926, it took them 14 days on jungle trails to reach the site of their new mission. Today it is one day's journey from Monrovia, the Liberian capital, to the mission at Ganta over the country's only inland road. It was Dr. Harley who made surveys for the road and he is assigned by the government to keep it in repair.

Long before that, the one-chicken fee he charged to cure a chief's favorite wife led him to establish what is by all odds the world's most unusual system of health insurance and certainly the first health insurance ever introduced to African society.

Setting up his first clinic on the screened porch of a mud-walled, mud-floored native house, he decided that each patient should pay for services in the form of a chicken. This "fee" entitled the patient to medical care, including medicine, for a two-year period. Those unable to afford even this modest amount were given a chance to work out the payment on the mission premises.

Later he changed the fee to one shilling—probably because the establishment was over-run with chickens. Today he estimates that more than 50,000 tribesmen in a hundred mile radius have paid-up health insurance.

While the people in his area were being treated for sleeping sickness, leprosy, smallpox and malaria, in other areas of Liberia diseases went untreated and unchecked. Dr. Harley proposed that the government build a hospital some distance from Ganta.

The government suggested he submit plans with an estimate of costs. When his plans arrived, he was told "Go ahead—build it." The government not only financed the new hospital, but named it after Harley. It was the first public building in Liberia ever named after a foreigner.

The government was pleased with the hospital and sent the missionary doctor out on a nation-wide campaign against smallpox. Along with his medical kit and vaccines, Dr. Harley lugged surveying equipment. After his trip, he turned the surveys into the first authentic, and until recently the only published, map of Liberia.

This News Release by Missions Public Relations is a picture of the devoted, many-sided activities of a pioneering doctor, and may be helpful as supplementary material for Topic I, "Drum Calls for Doctors."



Another of his collection of firsts was the erection of the first saw mill in Liberia. This was an indispensable aid in constructing the twenty buildings now standing on the mission's 320 acres. Along with the blacksmith shop and the first brick and tile "factory" the saw mill produced materials for the "Sick Village" with its twenty-odd native-type houses for long-term patients and the "Leper Village" that houses some 250.

Before Dr. Harley arrived at the right formulae for tile-making, he had to learn one of the most closely-guarded secrets in Mano society. Among these people, pottery-making is a monopoly of the women and the sources of their clay is a secret protected by the most rigid taboos. Dr. Harley is the only white person and the only man to gain access to the source of supply of these special clays—eloquent testimony to the high regard of the Mano people for this Christian missionary.

Dr. Harley's Ganta mission is not only a hand-made affair, but second-hand as well. Much of the equipment is stuff others have tossed aside as useless. The water pump is a discarded relic from a Milwaukee high school. The post-drill in the blacksmith shop was picked up on a scrap heap in Monrovia.

What Dr. Harley doesn't scavenge he

Africans are learning that the power of Christ to heal is greater than that of any witch doctor. "And they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them." (Matt. 4:24.)

manufactures. When the mission school ran out of blackboards Dr. Harley extracted lime from the abundant snail shells in the area, plastered it on the walls and painted it over with black. Mano children are still doing their sums on the home-made blackboards.

During the war the dispensary ran out of chaulmoogra oil, used in the treatment of leprosy. Experimenting with native products for varnish, Harley discovered an oil with properties like chaulmoogra and used it with almost equal success.

On the mission farm Dr. Harley is continuously experimenting with new crops and better fertilizers. One of his most successful experiments was the cross-breeding of a goat he had shipped from England and another from the Canary Islands with native breeds. His "Ganta Goat" gives twice as much milk as the local species.

The total cost of Harley's operation is about \$13,000 a year. About half this amount comes from American sources, since it is an American mission. The rest comes from the dispensary and the sale of mission products.

Besides taking a personal hand in these scores of projects at the mission, Dr. Harley somehow finds time to serve as District Health Officer for the Liberian Bureau of Health and Sanitation and as medical consultant to the Firestone company, whose Liberian rubber plantation is the largest in the world.

He is a field associate in anthropology for the Peabody Museum, of Harvard, to which he has given what is believed to be the world's largest collection of chimpanzee skulls and what is undoubtedly the largest collection of masks worn by African witch doctors and priests.

Dr. Harley's achievements have been best summed up in a comment by Dr. Charleston S. Coon, professor of anthropology at Harvard, who said:

"Both his understanding and his influence bring him into the company of the few who, with Scipio, merit the surname Africanus."

Suffering for Christ

By MRS. THOMAS MOORE, formerly a Teacher at Ezel, Kentucky

The Beatitudes give us a picture of the relationship of man both to God and to man. Let us picture the setting in which they were given: Christ sitting on the mountain surrounded by his disciples and close friends, or we might think of them all as his disciples, for we are his disciples when we do His bidding; the out-of-doors with Christ as the center and that throng looking to Him for help.

Blessed (happy) are they (the disciples of that day as well as the ones of today) who are bidden to "rejoice" when reproached, persecuted and slandered for His sake. Christ set the example before his disciples. He was reproached, persecuted and slandered, but he rejoiced always. If we look back through the Scripture we find that many have obeyed the Master.

Let us look into the Old Testament:

Cain and Abel, Genesis 4:5-10. Those two brothers met tragedy because of jealousy. Abel suffered death because he offered the offering as God commanded.

Noah, Genesis 6:8-22. Noah appeared to those around him as an ordinary man and yet God looked into his heart and saw a man he could depend upon no matter what the outside influence might be. He

was told to build the Ark on dry land, away from any water. As he worked he preached. We can witness for the Master, no matter what our job may be. His neighbors would not heed his words: they made fun of him and ridiculed him. He continued to obey God. When the flood came Noah and his family were saved, while all those who had not listened were destroyed.

Moses, Exodus 4:10-17. It is true he hesitated to speak for God, but he did live for him. He followed God's direction to the least detail. Yes, he suffered much ridicule, not only from the people but from his own family. He was blamed for the troubles that came to the people. Would you have been discouraged if you had been in his place? He did what we should all learn to do always, turn to God, for strength and direction. God never fails, his right hand of strength is always extended to you, waiting for you to take hold.

Hannah, I Sam. 1:11-16. We read that as she prayed she was thought, by the priest, to be drunk. But God knew, and she was rewarded. It is a challenge to each of us to look to God when we are misunderstood, and not give way to our human weaknesses and feelings.

Daniel, Daniel 2:15-30. He was a young man so strong in his faith that he followed God no matter what the cost. We see that his three friends were just as strong in their faith. We never know how far-reaching our influence may be, and sometimes God needs you for his ambassador in ways that you do not realize. These men were not afraid of the fiery furnace, Daniel was not afraid of the lions. God can keep us in safety in spite of danger. Through faith in him we can overcome any danger. The challenge is to stand firm for the Lord.

Mrs. Thomas Moore gave this devotional message at the Detroit WGMS Convention as one of the eight worship services on Matthew 5:1-14.

Mrs. Moore went to Ezel with her family in 1947 when her husband began teaching there. Two years later Mr. Moore and their son, Churchill, were victims of a tragic automobile accident. Mrs. Moore continued to teach Bible at Ezel until last June.

Of herself she says, "I came back from the Convention enriched and rested. The following Monday I started my new work as secretary in a lawyer's office in Lexington. I have not had much training and no experience in this type of work but I like it. I have been agreeably surprised to find many real witnessing Christians in the business world. I left Ezel because my father and my mother need me with them, and I really need them with my two children. I left Ezel in person only. My interest and prayers will always be with the work in Ezel. During my five years in Ezel my life changed much and I hope my spiritual life grew. The fellowship in the school and community is wonderful?"

There are many other examples in the Old Testament, but let us look into the New Testament:

Stephen, Acts 7:5-10. Stoned to death, but he looked steadfastly to Heaven. God's strength cannot come to you unless you look to Him.

Paul, Philippians 2:1-9. There are many references that show us the secret of the joy that was Paul's. Here is the example of one who used all that he had against the Lord until he knew Him. He was blinded three days. Many times our troubles are but stepping stones to the Lord. In those three days Paul came to know the Lord. He had caught a vision, then he had a quiet time with God. Paul was driven out of Lystra and stoned, then left. He arose, went to the next city and witnessed or preached. He was cast in prison at Philippi, he sang in the night, and God opened the prison doors. When we put our trust in the Lord the prison doors are always opened. Let your heart sing as you meet the problems of each day. "Lo, I am with you alway."

We could find many other examples of rejoicing in spite of persecution.

But let us think of today. All of us know that our missionaries suffer much persecution. But people in the work-day world around us suffer just as much, if not more. Especially do our young people meet persecution. Older people should continually remember them in prayer and strengthen them. I have seen young people hesitate long before taking the stand for Christ. They knew it would mean much sacrifice and even the loss of friends. It is only the loss of worldly friends and the sacrifice of material things. When the step is taken there is much happiness and peace. God gives strength and wisdom to overcome the temptations of the world.

And so the challenge comes to all of us. Your problems are not new ones, your thorn in the flesh is not a new one, but you may rest assured that God knows and understands. You will never have a burden that is too heavy to bear, when you let Him help you.

AUDIO VISUAL MATERIALS FOR GENERAL STUDY — AFRICA

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All filmstrips and slides rent as stated, plus 25¢ postage. Send to: Department of Audio-Visual, Religious Film Association, 209 Ninth Street, Pittsburgh 22, Pa.

The Most Unforgettable Character I've Met

By MRS. J. A. McCONNELLEE, St. Anthony, Idaho, Retired Missionary to India

PERHAPS not *the* most, but certainly one of the most unforgettable characters I have met is one whom I will call Sosan (Sosan means "lily")—though that is not her real name.

Sosan was brought up by an aunt—a bigoted Mohammedan in whose home Mohammedan customs were strictly observed.

One of Sosan's uncles, and his wife, had heard the gospel message and had been convinced that there was salvation only for those who believed that Jesus Christ was the Son of God and that He gave His life that sinners might be saved. Because of this change in belief, they were forced to leave the Mohammedan home. They moved to a distant village where there were other Christian families, who gladly welcomed them into their circle. After being taught they were made members of the church.

As Sosan thought about her uncle's decision she decided that he had done

Second Xenia, Ohio, was the home church of Mrs. McConnelee (nee Alma Collins). She considers it a great privilege to have had Dr. and Mrs. J. G. Carson as pastor and pastor's wife, and Mrs. W. C. Hutchison as her first Sabbath school teacher. "The Women's Missionary Magazine" was in her home from the first issue of the Magazine.

Her interest in India was kindled by an address given by Dr. Sophia E. Johnson, and increased with the reading of "Our India Mission" by Dr. Andrew Gordon.

Mrs. McConnelee says, "When John A. McConnelee and I were married in 1893 he was the new pastor among the fine people of the DeLancy, N.Y., congregation. When he had been there almost two and one-half years, Dr. W. W. Barr spent a week-end with us and on Sabbath preached a stirring sermon on the great need for workers in India. That afternoon he asked my husband and me if we would be willing to go to India as missionaries. The result—the next Sabbath Mr. McConnelee announced to our congregation our decision to accept the call to India. The following Sabbath, after a busy week of packing and sorting, he preached his farewell sermon, and on Monday morning at seven o'clock, with baby Earl, we were bidding friends goodbye at the railroad station. After visits to our home people in Monmouth and Xenia we were on our way to India, which we reached Dec. 17, 1895."

The McConnelees served in Rawalpindi, in Saragodha, and in the Theological Seminary at Gujranwala. Retired in 1940. Dr. McConnelee died two years later. Worthy sons and daughters are active in Christian service.

right in becoming a Christian. She had come to see that there was no hope of salvation for anyone who depended on Mohammed. In some secret way she sent word to her uncle that she too believed in Christ and must leave her home for she knew she dared not let her aunt know of her new belief.

Of course the uncle rejoiced in her decision, yet he was burdened for he realized that because he was Sosan's oldest male relative, help for her depended upon what he could do for her. By way of the grapevine he succeeded in getting a message to her asking her to meet him at a certain time in a certain place, not far from her home.

At the appointed time Sosan slipped out of the house and down a lane to meet her uncle. But she had been seen, and soon was caught and roughly taken back to the home.

In India, where there are many thieves, a common practice is to hobble a horse by fastening its front feet together with a heavy chain and padlock, somewhat like handcuffs on a prisoner. The horse can get about to graze, but is not easily stolen as the least movement causes a clanking of the chains. Just such chains were fastened on Sosan's ankles, and she was locked in a dark room.

I do not know how long she was confined there, but the experience only intensified her determination to get away and to be among Christians and to learn more about their religion. Hearing of this determination, her uncle decided on a bolder plan to free her.

As Sosan was of age he knew she had a legal right to go to court to claim freedom to choose her own religion. He knew, too, that no self-respecting Mohammedan woman

would go to a judge without being accompanied by a guardian. He realized that he would have to be that guardian. After much thought he decided to get a coverall "burka" for Sosan, hire a rig, get a government permit to take her from the home and to the court where she could testify to the change in her belief and that she was leaving her home of her own free will, and claim freedom for this action. But he could not carry out his plan without money—about eight dollars—which he did not have.

After more serious thinking he went to Miss Rose McCullough who had often given him wise advice. He told her of his plan and his dilemma.

Miss McCullough was due to go to America on furlough in a short time and had carefully saved up eight dollars to buy a new hat to wear as she met friends on her arrival in New York. But what was a new hat in comparison to the spiritual life of Sosan! After a bit of struggle—and a vision of walking down the gang-plank wearing her old hat—Miss McCullough brought out the precious eight dollars and placed them in the hands of the uncle.

With this money he was able to carry out his plan. Sosan was freed and could proclaim her new faith and make her home among Christians.

Years later, along with two or three others, I had the privilege of going with Sosan to her old home. It was her first visit after she had been helped to get away. The aunt had known she was in safe hands, but until that day had not seen her.

In the intervening years Sosan had been taught to read and to tell Bible stories. She had married a fine Christian evangelist, and she and her husband had a nice home of their own.

They had gone with missionaries to villages to teach Christians and non-Christians, and had learned much about witnessing for Christ. Sosan, in a very real way, had become a "new creature."

The aunt was still living in the old home—wearing just the same sort

of clothing she had worn all her life, her hair done up in the same sort of tight braids. A swarm of children in soiled clothes soon gathered—some of them fairly dripping with smallpox scales. No attempt was made to isolate them from other children; no signs were apparent of any advance or improvement during the past ten years or more.

And there sat Sosan—dressed in plain but spotlessly white clothing—her hair becomingly combed and covering her forehead just enough to be pretty, with a book in her hand ready to read or sing. She wore gold-framed glasses. What a transformation! But, best of all was her beaming face, showing her happiness.

The aunt gazed at her in amazement and admiration. After a long, long look she turned to me and said, "If I become a Christian could I get to look like that?"

She went to Sosan and patted her. Time and time again she ran her fingers through Sosan's hair, then smoothed it again, her face full of wonder at Sosan's changed appearance, and her eyes full of tears.

When she could get a hearing, Sosan read from her Bible to the crowd of women that gathered. She sang Psalms for them and explained to them the happiness in her new life and lovingly invited them to accept Christ as their Saviour. Not once, by word or look did she show that she remembered the time she had been chained and locked in the little room just across from where we were sitting (as she afterward explained to me). She called our attention to the shining brass cooking utensils neatly stacked on a shelf and did all she could to take away any embarrassment the aunt might feel.

Yes, Sosan was changed. The eight dollars given to secure her freedom was treasure laid up in heaven.

Sosan, Miss McCullough and the uncle, we believe, are now in the mansions above joining other redeemed ones in singing praises to Him who had showed them "the path of life."

Memories and Meditations

By MRS. JOHN P. WHITE, Editor Emeritus, Santa Monica, California

WE VISIT OUR CHURCH IN EGYPT

Egypt is an old, old country. The first reference to it in the Bible is when Abram went down to buy food. The next time is the dramatic story of Joseph, sold by his brothers to the Ishmaelites, imprisoned on false charges and taken to Egypt, his rise to power and the meeting with the sons of Jacob. What a dramatic scene when these men heard the words, "I am Joseph," and the tender moving question, "Does my father still live?"

An early church was established in Egypt but in the course of time, through ignorance and superstition and persecution was almost blotted out. It is cheering to know that when our church began work the Bible in the Arabic language was circulated, and there was a real renewal in the Coptic church.

The first missionaries of our church who went to Egypt to carry the light of the gospel were sent in 1854. Shall we not keep in mind very definitely that in 1954 we shall be celebrating a *century* of Christian service in that old land?

We found Egypt a very sick people. The great masses had no medical care whatsoever. In their ignorance and superstition they depended upon charms to drive away the evil spirits.

In the early years of our ministry a hospital was opened in Assiut by Dr. L. M. Henry in 1891. So closely was he related to it and so beloved by the people they called it "Hosptalia Hennery."

This hospital is still a great cen-

This article concludes the tour-of-our-mission-fields series of "Memories and Meditations." "Thank you, Mrs. White," we are sure all readers would like to tell you.

ter for the sick and suffering. Last year the record was 4,500 in-patients and 16,000 out-patients.

In 1893 a time when "women physicians were rare" Dr. Anna Watson and Dr. Caroline Watson opened a hospital in Tanta. This was continued for several years but became a general hospital. It is a Memorial Hospital named for a pioneer missionary "Miss Martha McKown." In addition is a lovely chapel called the "McLain Memorial chapel" in honor of one who made large contributions.

This had become a general hospital under the direction of Dr. H. S. Hutchison. In a current magazine James Batal reports that "patients come from 225 towns and villages, men, women and children, Greek, English, Americans, Syrians, Armenians, French, Italian, Czechoslovakian and of course, Egyptians."

These are Christian Hospitals and at every bedside and in every great clinic the Word of God is read, a Christian message given, that all may hear of the Great Physician.

Naturally hospitals needed nurses and from the time of "Sister Dorcas Teas" there have been graduate nurses serving in the hospitals and training Egyptian girls as nurses.

The Great Commission had an additional phrase — "Teaching them." We found the people almost wholly illiterate. The few who did know how to read were reluctant to teach others of the very poor class lest they might find them unwilling to work according to their demands. From the first little primary schools our missionaries have pushed on to elementary, then to high schools and colleges. Parents have always been eager to give their sons education. Our boys' schools have always been full to overflowing even though there are many government schools for boys.

OUR THREE HIGH SCHOOLS IN EGYPT

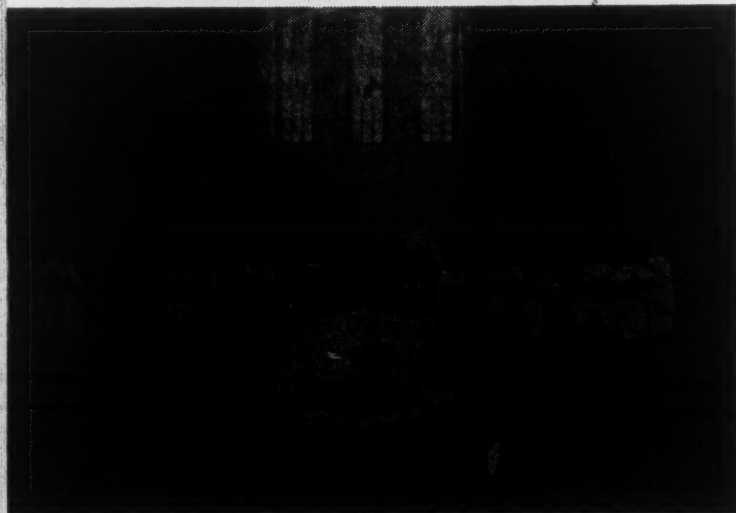


The Ezbekieh building for sixty years has honored a G.B.S. in Cairo.



Girls in the Homemaking Class, Luxor, Egypt using the mud oven, typical of village life.

P.M.I. girls, Assiut, in a Christmas program.



The largest Mission school for boys is in Assiut, a combined high school and college with more than one thousand students.

Girls' schools have become more popular and have multiplied through the years from small village schools on to high schools of which there are three: Ezbekieh in Cairo, in Luxor and in Assiut with attendance running from 300 to 600. The demand for higher education was met by the American College for Girls in Cairo whose students come not only from our fine Christian families but also from prominent outstanding families in Egypt. The enrollment of the present year is 1010. This lovely school is a sort of cultural center of the great city.

Egypt is anxious to have a literate country and we all join with them in that desire. But alas! it is a great problem. There are many, many people in that little country.

The population for this year is 20,045,000. Even with all the efforts put forth to promote literacy the results are 18% literate and 82% illiterate. On the other hand our comparatively small Christian membership and community of 80,000 is 82% literate and 18% illiterate.

We still have a great task before us. In order to raise the percentage the Mission is promoting Dr. Laubach's system of Adult Literacy. This is being put into action with some success. This is a very cheering and happy surprise to adult men and women of the depressed classes who were compelled to work from childhood. Many have had a new vision after the years of darkness and ignorance. The rule of adult education is that each one who learns to read must teach one. If the learners would actually follow this rule, there would be a great awakening.

The greatest joy in our work in Egypt is the building up of the church—a self-governing, self-supporting church which has grown year by year, led by educated pastors. Finishing college, prospective ministers take a

**Dr. Frank C.
Laubach
demonstrating
to college girls
in the American
College for Girls
in Cairo
his method
of teaching
illiterates.**



three-year course in the theological seminary as do the young men in the United States. Some of these young men come to the United States for further study. In turn they come as commissioners to General Assembly.

Our church women are also organized and carry on programs in local and presbyterial societies with ability.

Not to be behind, the young people are having conferences for girls and for boys. The latest men's conference was held on the Mediterranean coast, to the delight of boys who had never seen the ocean. There was deep earnestness in this meeting and as the young men discussed spiritual themes they felt that this young men's conference should be an annual meeting.

You would love to meet these young people who have gone through our schools. You could not speak their language but they could speak yours. Indeed you could not find any educated young person in our church who could not read and speak English.

If you have the time and patience ask your pastor or an elder of the church for the loan of a copy of the *Minutes of the General Assembly*. Turn to page 328 and look through all the pages to and including 336. There they are—the names of all the ministers, 132 of them and members, 26,341. (There are many more thou-

sand adherents whose names do not appear.) There are the reports of their contributions, the number of communicants in each congregation, their contributions and every detail on down to the "Cradle roll." Take time to read every line. Of course you never heard of many of these places but there are thousands of people in each area who are our brothers and sisters in Christ. Call in one or more friends to share your experience; try to pronounce all the names. You will offer a prayer of thanksgiving that here in this interesting land there has grown up a church of which we are partners. There will be deep gratitude in your heart as you call to mind that they in Egypt and we in the United States are bound together in service; that we are a part of God's plan to carry on His work. You will read with new and deep feeling of the prophecy that is being fulfilled through our missionaries. "*There shall be an altar to the Lord in the midst of the land of Egypt.*" We have seen it—yes it is there. "*And the Lord shall be known to Egypt and the Egyptians shall know the Lord.*" Quite true. Have we not worshipped with them again and again. "*Whom the Lord of hosts shall bless saying, Blessed be Egypt my people.*"

The World Day of Prayer

News Release from Public Relations Department of the N.C.C.

Sounded to drumbeats from the hills of Africa comes the call to Christians around the world to join on February 20, 1953, in the 66th observance of World Day of Prayer.

Women of Africa prepared the 1953 program on the theme, "Walk As Children of Light" (Eph. 5:8). Unusual features include a call to worship accompanied by drums and a thanksgiving "Song of the Emancipated" chanted to the rhythmic clapping hands, in the custom of native Africans.

Traditionally held on the first Friday of Lent, the World Day of Prayer is a 24-hour period set apart for a globe-encircling demonstration of Christian unity, through prayer and meditation and through offerings used for missions projects at home and abroad. When February 20, 1953 dawns on the international dateline, Queen Salote and her devout subjects in the Tonga Islands will be among the first to speak a common prayer, which will be echoed from continent to continent in hundreds of languages and dialects until the day draws to its close with Eskimos in the frigid Arctic and Samoans in the tropical southwest Pacific voicing the final "Amen."

In the United States, the day is marked in some communities by the closing of business establishments, hourly ringing of church bells, and worship services in hospitals, factories and homes as well as in churches. Proclamations from governors and mayors, and announcements by television and radio broadcasters urge support of the observance.

Special materials prepared by the World Day of Prayer Committee (See Literature Dept.) in addition to the adult service include a filmstrip, "World Day of Prayer Around the World," a children's service for use in released-time and Sunday School programs, and a special edition of the

regular service in English Braille made available through the courtesy of the John Milton Society.

Mrs. John M. Irvine, Wexford, Pa., chairman of the National World Day of Prayer Committee, points out that the World Day of Prayer idea dates back to 1869, when a few Methodist women in Boston organized a missionary society with the slogan, "Two cents a week and a Prayer." Within a year, they had sent out their first two evangelists.

In 1887, the president of the Women's Board of Home Missions, Presbyterian Church in the U.S.A., called upon all members of that denomination in this country to pray together for their church's work in the U.S. Three years later, a pair of influential Baptist women named one day for united prayer for foreign missions. Home and foreign missions prayer groups of many denominations celebrated a common worship service in 1919, were joined the following year by Canadian women, and in 1927 the first Friday in Lent was designated officially as the World Day of Prayer.

The United Council of Church Women, now the General Department of United Church Women, National Council of Churches, assumed responsibility in 1942 for the planning and promotion of the observance. Last year this organization reported that services were held in more than 17,000 communities of the U.S. and in 113 other nations, with offerings in this country totaling more than a third of a million dollars.

World Day of Prayer offerings here are divided equally between the National Council's Divisions of Home and Foreign Missions. Funds apportioned to the Division of Home Missions help broaden local church programs of spiritual and social ministry in migrant camps, provide in-

(Continued on Page 286)

A Person Whom I Knew

A Chapter from the Memoirs of Dr. Salaama Musa, Condensed

Translated by MRS. ELMA T. McFEETERS, New Wilmington, Pa., On Furlough from Egypt.

ABOUT 1915 I became acquainted in Alexandria with a very promising young doctor who had been educated in Paris. I was greatly attracted to him because he was also a writer, and was interested in world and human affairs.

Then I lost track of him for some years. One day in 1920 when I was riding on a tram in Cairo, I saw a poorly dressed person beckoning to someone near me on the tram. Then I realized that I was the person he was motioning to. My heart fell as I recognized in this outcast my friend, the doctor, my dear friend whom I loved and who loved me. I asked him what had happened to bring him to this evil condition.

We entered a nearby cafe and he told me his downfall had been caused by cocaine. He had begun the habit and had soon found himself an addict, unable to break away. I found him greatly changed from the man I had loved, though sometimes I could catch something familiar in the sound of his voice or the glance of his eye. But how little did those things count in comparison to the beard not shaved for ten days, the dirty shirt and ragged trousers, and the uncared-for body? Indeed the bond was broken between us, and it was as if we were from two different worlds. He cared nothing for talking with me about world affairs, or politics, or ethics. My only importance to him was the opportunity to get a dollar for his cocaine.

Many times he came that I might give him a dollar and I was ashamed to be seen in his company. His dress became more and more shabby. Once I found him with only a tattered garment over his body. Then I took him

home and gave him a good suit and underclothes along with it. Later I was astonished when I met him in the same old ragged garment, and realized that he had sold my suit in order to buy more of his drug. His condition grew worse, but I did not lose my concern and sympathy for him.

Some years later I was working on a journal named *Al Hilal*. One day my friend entered my office no longer an addict. When I asked what had happened he told me that a long illness had cured him of his drug addiction. I rejoiced in this miracle. His health was improved and color had come back to his face, but I saw that it was impossible for him to sit still more than a minute at a time. I sensed danger in his nervous condition, and I said to him, "Doctor, would you be interested in earning five pounds?"

His face lifted, and he returned, "How could that be?"

I said, "Write for my journal, the *Hilal*, the story of your downfall and how you escaped from it. Begin right away if you wish. And here is a pound to start with."

He rose in astonishment and nearly dropped the pound that I had given him. He had not possessed a sum like that for years. It took about three months for him to write the story although it did not cover more than five or six pages. It was published in the *Hilal*, and it was very touching.

We renewed our old friendship. He regained his former health and worked back into his profession. And he has never relapsed into addiction. I saw again the old light in his eyes, but I could also see the scars of his ten lost years remaining.

A worthy woman, interested in work against drugs, sent copies of

The above, in Arabic, has been made into a leaflet, and 50,000 copies have been distributed. A second printing of 20,000 copies was made last spring (1952).

this number of the *Hilal* to all the members of Parliament, and one of the results of the publication of this story was that a strong law was passed against the sale and use of

narcotics. (The woman thus referred to was Esther Fahmy Wissa, a graduate of the Pressly Memorial Institute, American Mission School for Girls, in Assiut, Egypt.)

The Story of the Slides

By MRS. ELMA T. McFEETERS

THE lantern workers were clamoring for new slides. A fresh epidemic of drug taking was threatening Egypt's manhood, so a drug picture was indicated.

The story "A Person Whom I Knew" by Doctor Salaama Musa was compelling, but adaptations must be made if it were to be dramatized. Human interest must be added in the persons of a wife and small daughter. It is too tame to have a man fall sick; he must be knocked down by a motor cycle. For the sake of unity and dramatic force the activities of Dr. Salaama Musa in behalf of young men must be transferred to his friend, the reformed drug addict. The result was:

THE STORY OF DR. HILMY

Dr. Hilmy started on his medical career with every promise of a brilliant future. Within a few years of his graduation from medical school he had his own clinic and was contributing articles to leading medical journals. These he shared with his close friend, a journalist, Mr. Zaki, who rejoiced in the younger man's success.

Dr. Hilmy married and had a small daughter. The years rolled happily and all seemed well, but already the

seeds of evil were at work. One evening, after an exhausting day he had been persuaded to put a nip of opium into his coffee "just this once."

It was the beginning. Opium became a daily habit. Then it no longer seemed enough, and he began sniffing cocaine.

A day came when he could not pull himself together to go down to the clinic and his attendant had to send the patients away. When this happened over and over again patients stopped coming, and the clinic was closed. Then the home was sold and the broken-hearted wife was forced to leave and fend for herself and the little girl.

Years passed. Mr. Zaki, now an editor, had moved to another city and knew nothing of his friend's downfall. One day as he was about to enter his automobile a dirty ragged beggar called him by name, "Mr. Zaki, don't you know me? Don't you remember Dr. Hilmy?"

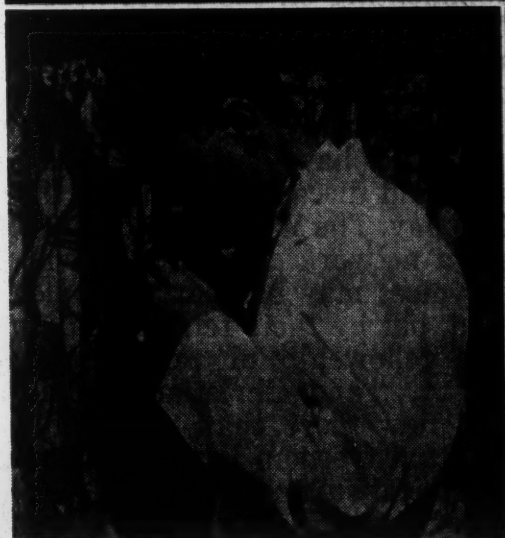
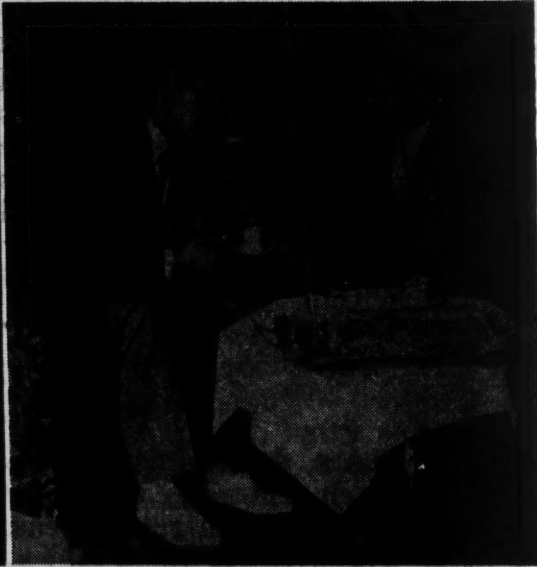
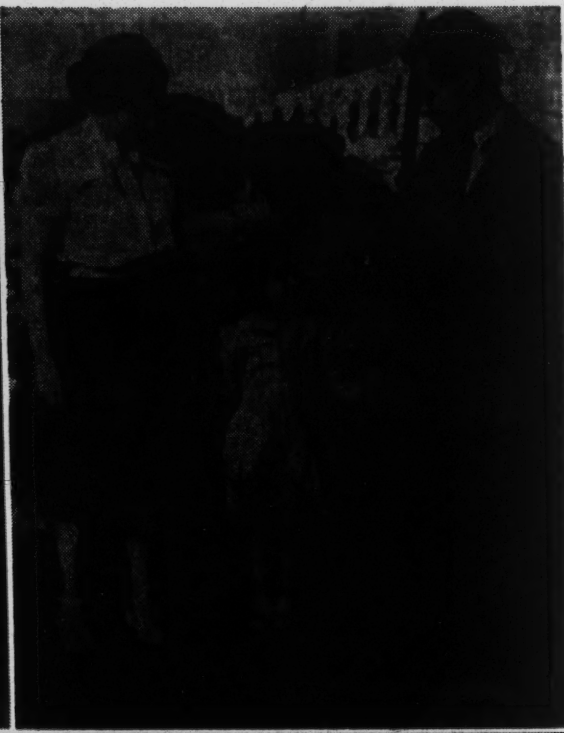
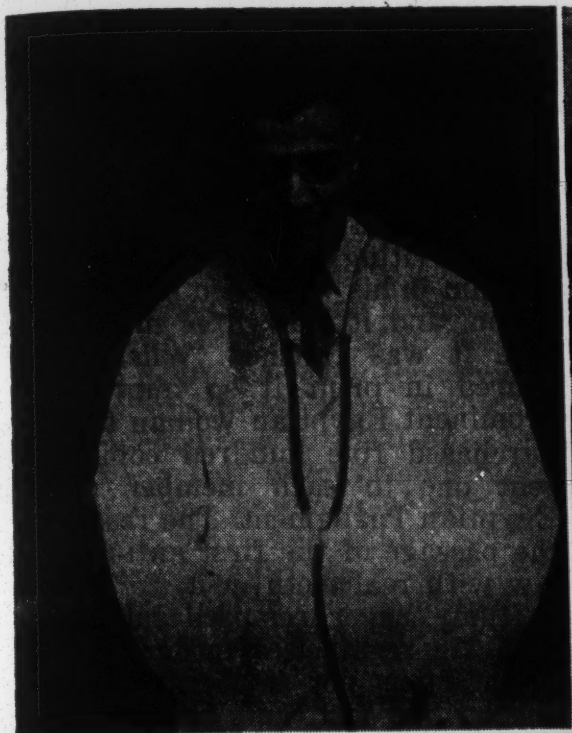
"Dr. Hilmy? Impossible!" But as he looked more closely he recognized with incredulity that this beggar was the man who had been his friend, and for whom he had cherished such great expectations. His heart went numb as he listened to the whole sad story, and realized that his friend-

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Pictures from the slides made by Mrs. McFeeters and her co-workers in Temperance work in Egypt, showing events in the life of Dr. Hilmy before and during the time he was a victim of the drug habit.

Top row: Dr. Hilmy begins his medical career with every promise for a brilliant future; Dr. Hilmy with his wife and daughter in the garden of their beautiful home.

Middle row: Dr. Hilmy shows his old friend an article which he had had published in an important medical journal; Dr. Hilmy takes the first step down when, after an exhausting day, he consents to letting a friend put a bit of opium into his coffee.

Bottom row: Opium no longer enough, he begins using cocaine; the day comes, when overcome by drugs, he cannot arouse himself to go to his clinic, and his patients are sent home.



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ship no longer meant anything to Hilmy beyond the possibility of an extra dollar for his drugs. Over and over again came these meetings and the request for money, though Zaki tried to avoid him ashamed to be seen in the company of this ragged, unkempt creature.

Late one cold winter evening Hilmy appeared at the door of his friend's home clad in a thin cotton garment and sandals. Filled with pity Zaki gave him a warm suit of clothes, and begged him, as he had often done before to stop his downward course and regain his manhood. Hilmy promised to try—and went straight to a pawn-shop where he sold the suit for money to spend on his drugs.

Time passed. Then one day, dazed by his drugs, Hilmy stepped in front of a motor cycle, and was taken to a hospital, more dead than alive. But miraculously he lived, and more miraculously when he was discharged from the hospital after fifteen weeks he no longer had the slightest desire for drugs. His first visit was to his old friend, this time for advice and companionship. Zaki was so moved by his story that he told Hilmy he would

like to publish it in his magazine if Hilmy would write it up just as he had told it, and would give him ten pounds for it. He handed him five pounds in advance, and Hilmy took it gratefully; it was the most money he had had in his pocket for years.

The writing was a tremendous task for him in his weakened nervous condition, and it was three months before it was finished. When it appeared in print it so impressed a prominent Egyptian woman that she purchased five hundred copies and sent one to each member of the Egyptian Parliament. The result was the passage of the first anti-narcotic law with real teeth in it.

Hilmy never relapsed into addiction. He regained a moderate medical practice, not as lucrative as the one he had lost, and gave freely of his efforts to help other addicts free themselves from a slavery worse than death. In his spare hours he devoted himself to work with young men's groups warning them to keep entirely clear from narcotics which had robbed him of success in his profession, friends, home, and ten of the best years of his life.

THE WORLD DAY OF PRAYER (Continued from Page 282)

service training for ministers engaged in church-centered community work among Negroes in rural areas, and make available religious education and social service for American Indians attending government boarding schools and in industrial areas.

Among the World Day of Prayer foreign missions projects are: support of union Christian colleges in the Orient, publication of 21 Christian magazines circulated among women and children in 25 countries overseas, aid to some 30,000 foreign students matriculating at U.S. colleges and universities, and work among war and disaster victims. This year, funds formerly allocated to Christian colleges in China will be used to support students from that

nation attending educational institutions throughout the rest of the world.

Commenting on the world-wide effect of World Day of Prayer, Mrs. James D. Evans, director of Christian World Missions for the United Church Women, says: "Millions of people who have suffered poverty, hunger and disease are finding their voice today. The World Day of Prayer offers a network channel over which these voices may be heard, not alone by God, but by their fellow men. Out of the fellowship of prayer comes action . . . and Christian action is needed now more than ever before, if spiritual freedom is to be insured, and physical suffering relieved, in all areas of the world."

NEWS FROM AFAR

Ethiopia

MRS. RUTH LOBAUGH WALKER, Editor, Addis Ababa, Ethiopia

ONE of the interesting things about the clinic work here in Maji is that one has to be ready for any contingency, and to meet any emergency in the medical or surgical line. Last week when half way through morning clinic the headman of a village about one and a half hour's journey from here brought me a letter. The letter was from himself, and told me about his brother who had met with an accident a week before, and asked if I could go to see him and treat him.

This is a general custom in Ethiopia. Even although the person is there to tell the story and make his request, it seems preferable to them to offer a letter.

As a guide as to what I should take along in dressings and medicines I asked about the man's condition and learned that he had been up a tree and when chopping off a bough the machete had slipped and hashed the man's leg. He had been very ill and in great pain since then. They had tried to bring him to Maji, but the leg bled too profusely so they turned back.

After finishing the clinic I collected the things needed for the patient and then came to the house and got my camp bed and bedding ready, for it meant an overnight stay. We left Maji about 4 p.m. and reached there about an hour before the darkness fell. The house was a one-room affair, although large, with a part of it partitioned off for the animals. Coming in from the light the house seemed to be in total darkness, and I could not even discern the patient who was at the far end. A terrific wave of heat and smell engulfed us as we entered the house. They had

a huge fire in the middle of the room, but no flame and plenty of smoke which they like. The squalor of the place was indescribable. Before my eyes were accustomed to the gloom I almost fell over a great pile of chopped banana stocks that had been prepared for the creatures' night feeding. The men hastily gathered and pushed the stuff against the partition.

It was fortunate that I had brought a candle because they had no light of any kind and I could not see to dress the wound and still less try to find a vein to give him intravenous glucose. Finally we finished and with the help of some sleeping tablets the man got the first sleep he had had for days. His bed was a pile of banana (wild banana, the root of which they use as bread) leaves. Inasmuch as each leaf has a thick ridge all along its center, one wonders how they could lie with any comfort on them. On top of the leaves a cowhide was spread, hairy side next the patient. His pillow was several more big banana leaves.

Having done all I could I went back to see to placing my cot on a narrow veranda, just the width of the cot, of the headman's house. I prayed that it might not rain and the Lord was good in answering the prayer.

Next morning I redressed the wound, gave him some more injections and medicines and advised them to bring him into Maji in a couple of days. To date they have not brought him, and he is still very ill. I reached the clinic around ten, had some breakfast and then cared for the patients.

How pitifully ignorant and darkened their minds are. Even their ani-

mals have more comfort than they themselves. Yet we know that Christ died for them. May He give us grace to sow with patience and to pray that the Holy Spirit might enlighten their hearts and minds.

There have been changes in Maji since our coming four years ago. In the vicinity of the Mission, which is almost one mile from the village, it was all wilderness. Today clusters of huts dot the landscape and much of the surrounding land has been ploughed up and planted in grain. It is a heartening sight.

Alas, with the coming of the plane and the increase in goods brought in to Maji from Jimma and Addis Ababa a change for the worse has come to the people. These merchants are bringing in Araki—alcoholic beverage—and the Majis are developing a taste for it. It is a pity. The Amhara loves his strong drink, but the Maji has not had it heretofore.

A few weeks ago I was invited to a wedding. The bride was a young girl whom I had treated in the clinic and who had been brought up in a "Big Man's" house. They had built temporary houses of sticks and branches and with a good roof so that if it rained guests would not be too uncomfortable. The men and the women are placed in different rooms so the house where I was had only women guests.

Only one or two of the others had come when I arrived and it interested me to see how the women acted when the other women came in. As new ones arrived all the women who were already seated got up politely and stood until the newcomers were seated. Inasmuch as I figured it was their custom and not ours I contented myself with a nod and a greeting like we do at home. Of course drinks accompanied the food and the native beer was particularly popular. Then toward the end of the meal bottles of Araki appeared which was served in small glasses. It is always a cause for comment when they see the mis-

sionary with an empty glass unless as in this case, honey water was served. As among all drinking peoples the joy and gladness is stimulated by taking strong drink. In the middle of the room a school boy stood with pencil and paper and carefully noted the number of drinking glasses put on the table as the guests came! Then they would lose count and have to go back to their notes and loudly compare what was written with the number on the table. Of course, they are not taken away to be washed, but right there are rinsed with a little of the beverage and passed to the next person.

Then as we were almost finished some Moslem men filed in and were seated at a table at the other end of the room. The table was draped with a red cloth. Ethiopian Moslems apparently don't mind sitting in the harem for a meal! Because of their eating customs they could not sit with the other men for the Coptic meat has been blessed by a priest and Christian hands have slain it. The Moslem has to have his meat slain by a Moslem hand. How truly blessed are we who are born again in the Lord Jesus in that we have been delivered from such bondage!

In all this time there was no evidence of the bride. After taking my leave of the other guests I went with the hostess to see the bride. She was in a little back room and looked anything but radiantly happy.

Thus do we live in Maji and whether we are rejoicing with the happy, or treating the sick at the clinic or bringing their babies into the world in their homes or treating the very ill in their own homes we have opportunity to witness to the saving and healing power of our Redeemer. Pray that we may continue faithful in the ministry and that our eyes might be open to see opportunity for the "Word in Season" as the occasion arises, and let us pray that God will give the increase.

Nessie F. Pollock

The South Sudan

MRS. A. Mac ROY, Editor, Nasir, Anglo-Egyptian Sudan

THE GIVING OF THE SPEARS

FATHER," said the little Anuak boy, "tell me one of the stories about the beginning of the world."

The old man switched at the mosquitoes buzzing hungrily about him and stared for a while into the glowing embers of the evening smudge fire. "Son, these stories are not happy stories, but it is good that you know about them so that you will understand about God and the tricks he is always playing on people. Do you remember last week when your brother Omot got cut with a spear during the hunt? That was one of God's tricks. And speaking of spears, that reminds me of the story of how man first got his spears . . ."

THE STORY

Many years ago when the world was still young, god and the dog lived together in a hut in the midst of a fine field of kaffir corn. The dog was god's servant, but he was also god's friend, and god told him all his plans. One day god told the dog about his plan to help the animals.

"Dog, you know that man is getting too clever. Before we know it, he is going to be stronger even than the animals. I have been thinking for a long time about what I should do, and now I have decided. See these spears? Tonight I am going to give two to each of the animals so that they can fight the man."

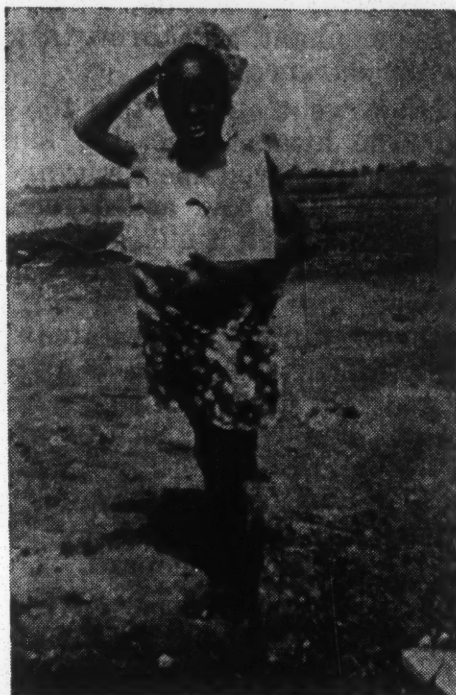
The dog was frightened, for although god didn't know it, the dog was the friend of man and always went to man and told him what god was planning to do. So the dog ran quickly to the village of the man and told him the news.

"Oh, what will we do? My liver has fallen to the ground in sorrow! Why is god so angry with me?" The man began to shake as hard as the reeds in the river when a crocodile passes through them, for indeed, he was full

of fear. But the dog had a plan—

"Catch your liver, my friend. Do not be afraid. Listen to the clever idea that I have . . ." And the dog lowered his voice while man listened.

That night god was anxious to begin passing out the spears, but the dog deliberately delayed in the



This orphan Anuak boy, now the adopted son of an Anuak evangelist, is about the age of the boys when they first become interested in the folk stories of their tribe. He is "dressed" in old discarded Christmas wrapping paper.

preparation of the evening meal until the night was as black as the wet mud of the river bank. Just as god took his last drink from the gourd and prepared to relax by the fire, he heard the sound of padded footsteps.

"Who is there" shouted god.

A soft voice purred, "I am the leopard, and I have come to get my spears."

So god picked up two nice ones with very sharp points and threw them out.

A little later a fearful roar sounded outside the hut. The hair on the back of the dog's neck stood straight up, and he ran to hide himself, for it

was the voice of the lion that said, "I have come to get my spears."

The lion was a good hunter, so god selected a very strong, light spear, and threw it out into the darkness.

Hardly had the lion left the door of the house when the earth began to shake under the heavy footsteps of the next visitor. The deep, thunder-like voice of the elephant said, "I have come to get my spears."

And so god reached into his box and got two very strong, thick spears for the elephant, and threw them out into the darkness.

Things went on like this for some time. The hyena came, the buffalo, the crocodile; even the tiang and the tiny oribi came and asked for their spears. And each time, god reached into his box and threw out two spears that were just the right weight and size for the animal that wanted them. Finally, all of the spears were gone, and god told the dog to prepare his sleeping skin and mosquito net so that he could lie down for his night's rest. But just then, they heard a rustling in the grass, and the unmistakable purr of the leopard.

God was very angry. "Why are you coming back to bother me again? I gave you your spears. Now go away and fight the man."

But then the lion came, and the elephant and the hyena, the buffalo, and all the little animals of the forest came and clamored for their spears. They made so much noise they sounded like a whole river bank full of frightened ducks.

God rushed out, and when he saw all of the animals standing there with no spears, he knew that he had been tricked. He jumped up and down in a rage and stomped his feet together on the ground. . . . "It was that man again. He has tricked me by imitating your voices, and now he has all of my spears." There is nothing that I can do about the spears, they are gone, but I will give you other weapons and we will continue our war against the man. You, Leopard, here are twenty sharp claws—

Lion, take these strong teeth and fit them in your mouth. Elephant, here is strong muscle for your long nose, and two long teeth, longer than the arms of men." And to each of the animals, god gave some gift, even if it were only a tiny pair of horns, or swift feet, for the war against man.

But god was very angry with the dog, for he realized who had revealed his plan to the man. He picked up a clod of mud and threw it at the running dog. "Get away from me. Go live with the man if he is your friend. He will need you now to warn him when these wonderful animals are coming to fight against him at night."

And so the dog ran quickly, and hid in the house of the man. And the man was indeed happy to see the dog and told him that he could live in his village forever. So ever since then, the dog has lived in the village, warned us of the approach of animals in the night, and helped us hunt them for food during the day. He has been our friend. The animals are always trying to fight us with the gifts god gave them, but we are clever, we have the smart dog to help us, and best of all—the spears."

The little boy shivered as the cool night air swept around his bare back, and he drew his dog close to him and found comfort in his warm body.

* * *

This simple story out of Anuak folklore should be answer enough to the one who would say, "Let the heathen alone. They are happy in their religion." Are they happy—? How can they be? They live in constant fear of a world full of evil spirits. If they have any thought of god at all, they think of a very remote being who created the world and then left it, whose only interest in people is to play a "trick" now and then.

How different from the Anuak conception of god is the truth that God loves us, and gave Himself for us. How can we withhold from them the message of the Gospel of Love and salvation through Jesus Christ?

Joan Yilek

Pakistan and India

MRS. R. R. STEWART, Editor, Rawalpindi, Pakistan

TWO NEW VILLAGE SCHOOLS

PART of the joy of attending a Presbytery meeting out in a remote village of our Zafarwal District of Sialkot Presbytery was hearing of a venture of faith on the part of the young pastor in whose village the meeting was held.

Piara Lal wanted to start a small school and had a young teacher willing to serve. The parents of two nearby villages wanted such a school for their children and there was a suitable room which could be used. The only thing lacking was the funds for the simple equipment to begin and pledge for the salary of the teacher. A small amount was in hand and others gave a little more, the parents promised to pay fees and while the outlook was not too prosperous, still all felt it was a time to step out in faith. So the school was opened.

The young married woman who is a trained teacher receives some help from her husband, who has part-time work in the village and he helps care for their baby and also to keep the school children in order. Both are determined to make it a good school so that the parents will be faithful in keeping up the support. The pastor and his wife do their part to keep up the enthusiasm in this project, as well as to see the Bible teaching is not neglected. How these young pastors need our prayers! This young man has made a fine beginning, working with great zeal among the young people of his villages.

There are new Sabbath schools and new Young Peoples groups in many villages of his congregation. Other pastors in this presbytery have been encouraged to new effort.

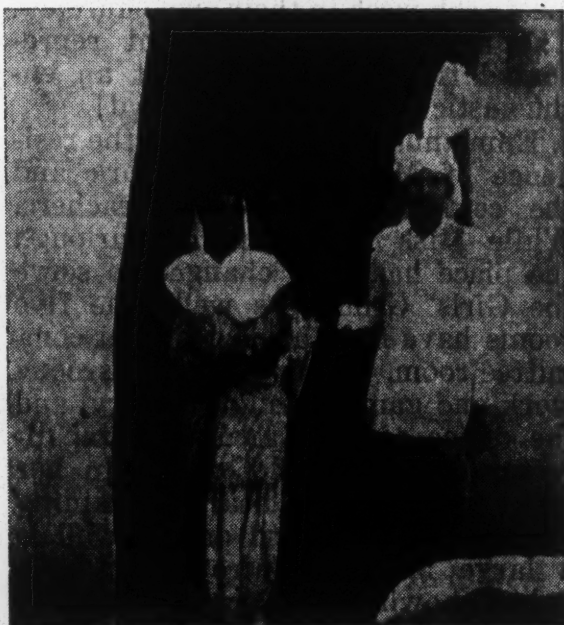
The second new school is also a venture of faith. A group of Christians in small villages some miles distant from Gujranwala city have repaired their old school house. It had not

been used for many years as a school, and floods last year almost finished the old building. There seemed so little interest in either the worship services or education of their children.



Padre Piara Lal and his family of Kattawali, Zafarwal District.

Mr. and Mrs. Sardar and baby girl. She is the principal teacher of a Zafarwal village school. Her salary is \$10.50 per month. Her husband is a part-time assistant teacher with a salary of \$5.00 per month.



Some visiting speaker rebuked the people for this indifference and that rebuke fell on good ground for it stirred up a few to work and repair the old building. Then notice was sent to the pastor to come to see they had some life and ambition after all. He challenged them to consider starting a small school for the three nearest villages, in restored building.

Just about that time a young man teacher who knew well the situation there, said he would give some years of teaching and try to build up the school—if they could give a house for his family and whatever fees they could manage. A few became interested to get the meager equipment needed, donations of a chair and table were received. Some books and also a little money help for the first few months until harvest was gathered in.

Now the school seems to be going

well with about thirty children registered, besides the small brothers and sisters who are just taken along. Worship services are being held in that building each Sabbath and the teacher feels he has a job and real prospects of support from the three villages which the school serves.

One needs to give advice and encouragement and much prayer to these first efforts at self-support. Truly we have come a long way from the school which was started by foreign funds only, teachers who were answerable for their time and effort to the missionary in charge alone. This is their very own, and a fierce pride is felt in making a go of it. Like our new country, it calls for effort and loyalty and a great deal of faith in God's purpose and plan to use it to His glory.

Mrs. Paul Miller

Egypt

MRS. W. J. SKELLIE, Editor, Assiut, Egypt

CAIRO GIRLS' GROUPS

SEPTEMBER 24, a year ago, was a big day at Emmanuel House in Faggala. The Girl's Groups of Cairo entertained the pastors of the city at tea and told them of their work. The gathering served as a sort of rally of the sixteen groups which meet each week in their own churches. The more than 200 present represented twelve groups. What an enthusiastic and inspiring crowd!

Emmanuel House has been the residence of Miss Margaret Work and the center for the Bible teachers. While Miss Work was on furlough the place had been changed to serve the Girls' Groups as well. The five rooms have been arranged as a committee room, prayer room, classroom, work and game room, dormitory, and the office of Miss Lydia Matta, director of the Girls' Groups. In her office is a bulletin board containing interesting items and on the wall is a large map of Cairo with small lights showing the location of each

Girls' Group. There is also the thermometer board which indicates the percentage of daily Bible readers in the groups. Everyone was interested to see the place as it has been changed.

After tea was served all gathered in a large assembly room in the other part of the building. Miss Lydia opened the program by explaining how this project was started. For several months she helped Miss Work and observed the work being done by the Bible teachers in the city. The Lord showed her the need for work among girls in our churches and laid it upon her heart to help them to accept Christ as their Saviour and to train them for service. "... behold I have set before thee an open door, and no man can shut it." Rev. 3:8 is her verse. A year ago one by one small groups were formed and others requested her help in organizing one for their church until now there are sixteen groups belonging to the

United Girls' Groups in Cairo—350 strong.

Their secretary told about the work of the past year and some of the plans for the future. Each group has its own organization and meets weekly to learn about the Christian faith. The weekly meetings vary in nature—Bible study, a lesson by the leader, a special speaker or special program. A list of daily readings is distributed each month and the girls are encouraged to read them. A paper of questions is given with the readings to help them read intelligently and to retain what has been studied.

Last year the groups united to give Christinas, Easter, and Thank Offering programs at the Ezbekieh church. World Day of Prayer was observed at the Faggala church. Many of the girls enjoyed a retreat at the Barrage Gardens.

This fall a Leadership Training Class was started for the leaders of the groups and any girls interested in service in their church. The class meets twice a week at Emmanuel House. The first series of courses which are during September and October, are the Christian Life, Christian Teaching, Techniques of Singing, Bible Study and Psychology. Miss Lydia, Miss Wadia and I are the teachers for this series. Some of the pastors will help teach the other two series for the rest of the year; each series is three months in length. The Bible Study course will continue throughout all the series; others to be studied are Bible Introduction, a Survey of Bible Teachings (the Life of Christ), How to Study the Bible, and Systematic Theology. There are now eighteen girls enrolled in the

class but it will grow as the year progresses.

Miss Lydia explained the program of daily Bible readings. At the end of each quarter the girls may take a test on them. Twenty-nine girls were presented pins for their success in the quarterly test. These girls and other readers, who receive half credit, make up the percentage of readers for their respective groups. At the end of the year the group having the highest percentage of daily readers will be awarded a cup, which was shown to the girls at the meeting.

Two other groups gave pantomimes of Bible stories which were guessed by the girls, their pastors and other guests. The program closed with prayer and the singing of the Girls' prayer song.

One feels the unity and fellowship in such a gathering. From time to time other opportunities will be offered for Christian fellowship between the groups. In the coming year we pray that some may be of real Christian service in their churches and in Egypt, as their song expresses.

Jesus has loved us; and He is the
Loved One!

He died for us on the Cross.
I give myself in love to Thee,
My Lord.

My heart is Thine.

Increase Thou my love, Lord Je-
sus,

Lead me in service among the
crowds.

Hear my plea;

Make my love for Thee.

(Translated from Arabic to English and sung to
the tune: "More Love to Thee, O Christ")

Beatrice McClellan

JONATHAN EDWARDS' NEW YEAR RESOLUTIONS

Resolved, to live with all my might while I do live.

Resolved, never to lose one moment of time, to improve it in the most profitable way I can.

Resolved, never to do anything which I should despise or think meanly of in another.

Resolved, never to do anything out of revenge.

Resolved, never to do anything which I should be afraid to do if it were the last hour of my life.



Courtesy of News-Press, Glendale, California

Mrs. Dorothy Shenkel, matron of the U.P. Home in Glendale, California is surrounded by the flowers sent by Mrs. Eisenhower.

The residents of the Home at Glendale, California, institution supported by the Women's Association of the West, received an unusual floral gift on October 10. On the big box container were these words: "To the United Presbyterian Home in Glendale from Mrs. Dwight D. Eisenhower." Inside the box were flowers which General and Mrs. Eisenhower had received during their Los Angeles visit, including the enormous corsage containing several orchids which Mrs. Eisenhower had worn, and the General's carnation boutonniere. In addition there was the blue and white bouquet which Mrs. Eisenhower had carried in her hands, also vases containing an arrangement of birds of paradise, chrysanthemums and many other lovely flowers.

Mrs. Dorothy Shenkel, matron, said, "Just why we were designated as recipients was not explained, but to say we were pleased by Mrs. Eisenhower's thoughtfulness is putting it very mildly. Everyone here is so very happy over the whole affair."

We are grateful to Miss Anna A. Milligan for sharing this "human interest" event which brought much happiness into the experience of all who live in the Glendale Home. It is easy to imagine that they will follow with special interest the activities of "Mamie" as she prepares to enter the White House as our "First Lady."

Editorials

GOOD MORNING, GLAD NEW YEAR!

You are here, so am I. God is your master: he is also mine.
You cannot tell me what you will bring me, so I'll patiently wait.
If you bring me limitations, I shall spell them love.
If you place hindrances before me, I shall make them helps.
If you introduce me to disappointment, I shall remove the small "d" and put in its place a capital "H."
No, no, I have no resolves, except to be like my Master, no purposes unless undertaken on His plan!
So I meet you, New Year, gladly and joyously, knowing that whatever betide all will be well. —Anonymous

SEARCH THE SCRIPTURES—BAKE A CAKE!

- | | |
|--------------------------------------|--|
| 1. 1/2 cup Judges 5:25 | Combine ingredients 1, 2, 3 and 4. |
| 2. 1 cup Jeremiah 6:20 | Add ingredients 7, 8 and 9 to ingredient 6. Sift this mixture into the |
| 3. 1 tablespoon Exodus 16:31 | 1, 2, 3 combination, alternately with |
| 4. 3 Isaiah 10:14 | ingredient 5. |
| 5. 1/2 cup Genesis 24:20 | Add ingredients 10, 11, 12. |
| 6. 1 3/4 cups I Kings 4:22 | Follow Solomon's advice for making |
| 7. 2 teaspoons Galatians 5:9 | good boys, Proverbs 23:14, and |
| 8. A little Leviticus 2:13 | 11, 12 you will have a good cake. |
| 9. To taste I Kings 10:2 | |
| 10. 1 cup I Samuel 30:12 | |
| 11. 1/2 cup (chopped) I Sam. 30:12 | |
| 12. 1/2 cup (blanched) Genesis 43:11 | |

A physical-food recipe in *The Women's Missionary Magazine*! Unusual, perhaps—but this is a *Scripture Cake* recipe for our Bible-centered-program year. Your Editor does not know where or how she gained possession of the recipe, but found it filed with program material on the Bible. It has been tested and tasted and really is a "good cake." And, better yet, the recipe will send you and your family to the Bible to discover the ingredients, all of which are quite evident from the references given. Try it! Serve it at one of your 1953 Programs. During the refreshment period ask two persons to read alternately each recipe item and the corresponding Bible reference, then disclose the big secret that the recipe may be found in *The Women's Missionary Magazine*! We shall watch for a generous "tip" of new subscriptions! Thank you.

ENTERTAINING PRESBYTERIAL'S EVALUATION OF WGMS CONVENTION

The semi-annual meeting of Detroit Presbyterial was held in Calvin Church, Detroit, Michigan, on October 14, the first general meeting since the WGMS Convention in June.

The program was chiefly concerned with an evaluation of the Convention and reports of various aspects of it. It was felt that a meeting so rich spiritually must have a powerful impact on the "missionary-mindedness" of any Presbyterial, especially one where so many of its members attended as in Detroit; between 400 and 500 were registered for at least one session.

In appreciation of this blessing and as an expression of gratitude for the privilege of having the WGMS Convention for the first time in Detroit Presbyterial, a gift of \$500.00 was voted for the use of Dr. Davida M. Finney for the literacy work in Egypt.

It was also voted to send a teen-age delegate to the New Wilmington Missionary Conference annually.

Mrs. B. A. Bates, 2nd Vice President, 1952 WGMS Convention

HONOR ROLL

Delegates to the 1953 WGMS Convention
To meet in Des Moines, Iowa, June 2-5, 1953

<i>Presbyterial</i>	<i>Date</i>	<i>Secretary Reporting</i>
7. Cleveland	October 20, 1952	Mrs. Homer T. Borton
8. Idaho	October 20, 1952	Mrs. Warren E. Sprangenberg
9. Mercer	October 22, 1952	Miss Mary Chupak
10. Caledonia	October 23, 1952	Mrs. Harold S. Fisher
11. Oregon	October 27, 1952	Mrs. Howard Foster
12. Argyle	October 31, 1952	Mrs. John E. Robertson
13. Indiana	November 3, 1952	Mrs. Robert H. Flanary
14. Chartiers	November 3, 1952	Mrs. John N. Montgomery
15. Westmoreland	November 5, 1952	Mrs. J. O. Haney
16. Nebraska	November 11, 1952	Mrs. C. H. Traudt
17. Philadelphia	November 12, 1952	Mrs. Clarence D. Martin
18. Allegheny	November 17, 1952	Mrs. M. S. Vandervort
19. Kansas City	November 19, 1952	Mrs. Grant B. Gibson

Mrs. Grant B. Gibson, Convention Secretary

RESIGNATION OF A BOARD MEMBER

The Board of Directors has regretfully accepted the resignation of Mrs. John H. Gerstner, Jr.

Elected in the fall of 1950, Mrs. Gerstner served her first year on the Board as Business Manager of the *Junior Missionary Magazine*. In the summer of 1951 she was chosen to head the Young Women's department for the closing months of its existence and to launch the new Teen-Age department which began a separate career in 1952. She will continue to serve until she has received the annual reports from presbyterial Teen-Age secretaries and her year's work is completed. No successor has yet been named.

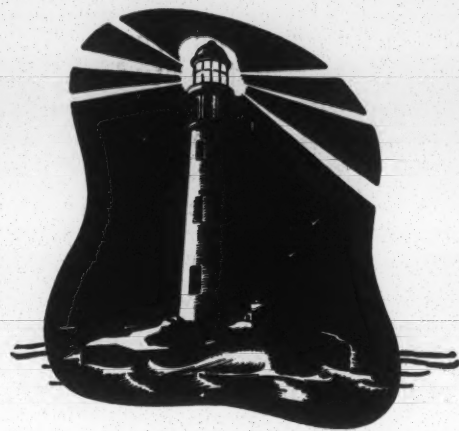
Mrs. Gerstner, who spent her girlhood in India where her parents were missionaries, was popular with Teen-Age groups and wrote the monthly page of program suggestions for them in the Magazine. She was much in demand as a speaker, giving generously of her time and talent not only on the subject of Teen-Age work, but also Thank Offering and WGMS work in general. She led the observance of Prayer Around the World at the Convention in Detroit last June, there having been a vacancy in the position of WGMS Prayer Group Secretary at that time. Her service as a Board member was particularly valuable because immediately preceding it she had visited all United Presbyterian foreign mission fields while on a world tour with her husband before he took up his duties as Professor of Church History and Government in Pittsburgh-Xenia Seminary.

Edith L. McBane, Recording Secretary of Board.

THIS AND THAT FROM HERE, THERE, AND EVERYWHERE

THE BIBLE AND BRITAIN

→ On September 17, 1952 a group of people met in London to make plans for what may be the most significant advance in Christian work in this



country for many years: a nation-wide campaign, to be launched in the autumn of 1953, to recall our people to the Bible. The group was representative of the British Council of Churches and of the Bible Society. The meeting was the climax of conversations which have been going on for three years to see how the celebration of the Society's Third Jubilee in 1954 could best be used as a means of deepening the spiritual life of the Churches and of pointing our people once again to the truth of God in Holy Scripture. It was always the hope of those in charge of the

affairs of the Bible Society that the Jubilee would refocus thought and prayer on the Bible. . . .

The estrangement of our people, even of many of those within our Churches—from the Bible is very great, and to remedy it will be no easy task. Yet in many ways the time is ripe for such an effort. Not only is the meaninglessness of life a burden to many in modern world, but there are clear signs of a greater degree of agreement concerning the nature and message of the Bible among the different schools of thought within the Churches than has been true for decades.

We should not expect quick results, for our life is too far gone in secularism for that. It may well be the beginning of something which bears fruit in ten or twenty years—and only then if we keep at it. But, as a wise French proverb puts it, "It is the first step that counts," and we are about to take that first step—in faith. E. F.

From *The Bible in the World*, British and Foreign Bible Society.

UNOFFICIAL AMBASSADORS

→ The Committee on Friendly Relations Among Foreign Students states that in spite of mounting international tensions and dollar shortage, there are more overseas students in our colleges than ever before. These young people, here to take advantage of the educational and technical resources of the United States, are sometimes called "Unofficial Ambassadors." As they meet students and teachers in laboratories, lecture halls, libraries and classrooms, as they observe Americans at home, on the streets and in places of business, they gain impressions which they will share with their countrymen. Over 30,000 highly selected students from all parts of the world will constantly be judging our motives, the depth of our friendship, and of our religion. Are Christian communities, homes, and individuals fully aware of the missionary opportunities that are at hand in educational centers that may be near them?

The Committee on Friendly Relations offers these suggestions for the guiding of home hospitality to these students:

1. Know the college calendar. There are times when all students have heavy academic responsibilities.

2. There is a tendency for invitations to come from homes on a certain economic level. Overseas students, however, appreciate the hospitality of the very modest homes as much as they do the more spacious living of an elaborate home.

3. College vacation periods need special attention. An overseas student can get lonesome on a deserted campus.

4. Encourage hosts to invite in other American friends whose professional careers are related to the educational interests of the students.

We are studying Africa this year. Suppose there are one thousand African young men and women in our educational institutions. Regardless of what impressions they had of the United States before they came here, what life-long impressions will they take back with them? Are we helping them to see vital Christianity?

Gleaned from *Unofficial Ambassadors*

DP'S IN THE UNITED STATES

→ Ninety-five per cent of the displaced persons brought to the United States under the auspices of the National Lutheran Council three or more years ago have become members of Protestant congregations . . . and eighty-five per cent of those who arrived before June 30, 1949, have declared their intention to become American citizens.

These statistics, (which would likely be typical of other agencies sponsoring the coming of DP's), are based on questionnaires sent to all the 1,266 family units brought to the U.S. under the auspices of the Council on the first 51 transports arriving from October 1948 through June 1949. Half the questionnaires, or 667, have been returned and provide sufficient information for a preliminary summary of the adjustment of the former DP's to American life.

Most striking in the statistics released are the figures indicating the newcomers' urge to educate their children. While 385 of the family units had no children of school age, the remaining 272 families reported a total of 56 young people enrolled in colleges or universities, 62 high-school students, and 111 junior high-school students. The total of grade school pupils reported was 268.

While originally, a large number of the newcomers were placed on farms, this kind of work apparently proved least attractive to them. . . . The list of occupations given by the family heads includes virtually all fields of work beginning with doctors and pastors and ending with manicurists, violin makers, firemen, and musicians. Surprisingly few seem to tend toward business. . . . While the youngsters enrolled in colleges are studying nearly everything one may study at an American college, no one reported taking a business course.

On the question of church affiliation in the United States, only 40 families reported no membership, but 10 of these added they attend church.

From *News Bureau, National Lutheran Council*

RADIO TALKS ON THE BIBLE

→ The Mutual Broadcasting Company presents Dr. Francis Carr Stifler in the following "Faith in Our Time" series of popular programs on its coast-to-coast network:

January 5, 12:45-1:00 P.M., EST—The Bible in Song and Story

January 12, 12:45-1:00 P.M., EST—Japan's Best Seller

January 19, 12:45-1:00 P.M., EST—Matching Yourself With the Bible

January 26, 12:45-1:00 P.M., EST—The Everlasting "Yes"

Thank Offering

MRS. RUSSELL K. MONTGOMERY, Secretary
9 Pocono Drive, Pittsburgh 20, Pa.

PREPARING FOR 1953 THANK OFFERING

Entering into the New Year means to each member of our missionary societies the stepping with renewed interest and genuine zeal into many opportunities for Christian service in the WGMS program for 1953.

Entering into the New Year means to each newly elected or reappointed Society Thank Offering Secretary, the willingness to assume with renewed interest and genuine enthusiasm, the responsibilities of this very worthy Christian service: promoting the blessing of *Thankful Giving*.

If you are a new Society Thank Offering Secretary, secure from your former Society Thank Offering Secretary the Thank Offering materials, information and leaflets which she may have in her possession. Whether a new or continuing T.O. Secretary, in order to have an intelligent understanding of your work, it would be well to acquaint or refresh your minds with the Thank Offering—what it is, and what it does. Refer to leaflets, "Questions and Answers on the Thank Offering" or "The Thank Offering—What It Is, What It Does." Also review the history of the Thank Offering since there are, no doubt, many members in your society who do not know these facts. Refer to leaflet, "History of the T.O."

In looking forward to a successful Thank Offering for 1953, it is impor-

† "Let love be genuine; hate what is evil, hold fast to what is good."

tant to be well informed as to the duties of a Society T.O. Secretary to have a complete picture of the total process of effectively promoting the T.O. Refer to leaflet, "Guides to the Goal for a Society T.O. Secretary."

Your first opportunity for service as a Thank Offering Secretary is to provide each member of your society with a Thank Offering Box for daily tokens of gratitude to God.

"The Thank Offering boxes were first used in 1893, the tenth anniversary of the Women's General Missionary Society. These 'silent reminders' of God's goodness met with kindly reception in thousands of homes throughout the Church and proved to be real 'blessing boxes' to all who used them. They have been in use each year since. All who use them testify to their helpfulness in reminding them daily of the many blessings in their lives. When the time of 'Ingathering' comes it is a real joy to open the boxes and present the offering."* When you distribute the boxes at your society meeting, mention: (a) what is the Thank Offering, (b) in general, what it does, (c) interesting facts on early history of the Thank Offering, (d) and value of the T.O. boxes. All Thank Offering materials may be secured from Thank Offering Dept., 905 Publication Bldg., 209 Ninth St., Pittsburgh 22, Pa.

*From "History of the Thank Offering."

THANKING HIM

Do we thank our Father, every livelong day
For the silver shadows, for the sunlight gay—
For the sound of music, for the glowing sea,
For the stars that light the heaven's mystery?
We should thank our Father, simply as a child,
For His utter patience, calm, sweet and mild,
For the blessings scattered, over all the way—
We should thank our Father every livelong day!

From October, 1952 "Missionary Magazine"

†The quotation headings on the Department pages are from the Bible Book-of-the-Month, "Romans," (12th chapter, RSV). How much thought they contain for New Year Resolutions!

MEMORIAL THANK OFFERING

\$100.00 Each

1. In memory of Louis M. and Katherine M. Schnitzer. By their daughter, Margaret W. Hoburg through East Union WMS, Allegheny Presbyterial.

2. In memory of her Mother, Mrs. Mary Elizabeth Sloan. By Mrs. Alice J. Powell, Pittsburgh, Pa.

3. In memory of Miss Mary Anderson. By members of the Oakmont WMS.

4. In memory of Mrs. R. M. Douglas. By her husband and friends, Oakmont, Pa.

5. In memory of Mrs. Ida Hanson. By her daughter and son-in-law, Mrs. and Mr. E. J. Oellig, Coraopolis.

6. In memory of Mrs. Henry A. Smith. By her granddaughter, Miss Lucy Trunick, Coraopolis, Pa.

7. In memory of Mr. and Mrs. J. C. Moore. By Mr. and Mrs. A. S. Moore, Coraopolis, Pa.

8. In memory of Miss Emily Gavlik. By her sister, Mrs. Ivin Kiser, Coraopolis, Pa.

9. In memory of Mrs. Edna Minsinger. By friends in Mt. Washington WMS, Pittsburgh.

10. In memory of John McIntyre. By Miss Carrie McIntyre, Freeport, Pa.

11. In memory of Mrs. Mary J. McIntyre. By Miss Carrie McIntyre.

SENIOR LIFE MEMBERS

\$25.00 Each

70. Mrs. Samuel Cooper, Evans City, Pa. By Mr. and Mrs. Jack Sheets.

71. Miss Helen Leisie, East Khandesh, India. By Women's Assoc., Westminster Church, Evans City, Pa.

72. Mrs. Nazir Alam (of Pakistan) Pittsburgh, Pa. By Mrs. Addison H. Leitch.

73. Mrs. William H. Schechter, Evans City, Pa. By her husband.

74. Mrs. Chester R. Wahl, Evans City, Pa. By her husband.

75. Mrs. George W. Stanford, Russellton, Pa. By members of WMS.

76. Miss Etta Gilmore—In Memoriam. By Robert J. Gilmore.

77. Mrs. Paul Hostetler, Pittsburgh, Pa. By Mrs. Girthue S. Fulton.

78. Mrs. C. Roy Kerr, Ambridge, Pa. By her husband.

79. Mrs. John Haney, Pittsburgh, Pa. By members of WMS, Seventh Church, N.S.

80. Mrs. Clyde L. Myers, Evans City, Pa. By Jim and Pat English, Louis, Wayne and Helen Myers.

81. Miss Irene Thompson, West View, Pa. By Miss Wilda Irvine.

82. Mrs. James Cameron, Sewickley, Pa. By a friend.

83. Mrs. James Rogers, Sewickley, Pa. By Mrs. Bruce Bacon.

84. Mrs. Wilbert J. Teevans, Sewickley, Pa. By a friend.

85. Mrs. Elsie Guyton, Allison Park, Pa. By members of Memorial Park WMS.

86. Mrs. Martin Cynkar, Pittsburgh, Pa. By Mrs. Walter C. Brethauer.

87. Mrs. John Maury, Pittsburgh, Pa. By Miss Suzanne Maury.

88. Mrs. Edward Miller, Pittsburgh, Pa. By Mrs. James S. McKain, Sr.

89. Mrs. William Farrell, Pittsburgh, Pa. By Mrs. Elizabeth Luchsinger.

90. Mrs. Horace Shearer, Pittsburgh, Pa. By a friend.

91. Mrs. Edward McRoberts, Pittsburgh, Pa. By Mrs. George Heard, Sr.

92. Mrs. Elva McClung, Bradford Woods, Pa. By members of Warrendale WMS.

93. Mrs. Walter Farris, Cheswick, Pa. By a friend.

94. Mrs. Walter A. Schmitt, Cheswick, Pa. By a friend.

95. Mrs. William Dyer, Cheswick, Pa. By Miss Christine Magill.

96. Mrs. Franklin Quinette, Cheswick, Pa. By a friend.

97. Mrs. Rhea Jean Baker, Evans City, Pa. By Mrs. B. G. Gice, Mars.

98. Mrs. Gladys Painter, Valencia, Pa. By her niece and nephew, Margaret and Dick Park.

99. Mrs. Jack Cornelius, Pittsburgh, Pa. By a friend.

100. Mrs. E. J. McClain, Jr., Bellevue, Pa. By Miss Anna Mae Barbin.

101. Mrs. Floyd I. Gilkey, Allison Park, Pa. By her husband.

102. Mrs. Cassie Dill, Denver, Colo. By Jennie Bell Shuler.

103. Mrs. Mark T. Warner, Montrose, Colo. By members of the WMS.

104. Mrs. Clarence C. Hays, Pittsburgh, Pa. By Miss Mary White.

105. Miss Lois Montgomery, Pittsburgh, Pa. By Mrs. W. T. Campbell.

106. Mrs. Sarah McNally, Pittsburgh, Pa. By Mrs. Marguerite Holl and Miss Grace Taylor.

107. Mrs. Clara E. Montgomery—In Memoriam. By James P. Montgomery, Pittsburgh, Pa.

108. Mrs. W. W. Espy, Jr., Ben Avon, Pa. By Mrs. T. M. Bole.

109. Miss Phyllis Sells, Ben Avon, Pa. By Mrs. T. M. Bole.

110. Mrs. Louise L. Campbell, Pittsburgh, Pa. By Miss Anna M. Wolff.

111. Miss Dorothy M. Dietrich, Pittsburgh, Pa. By Miss Maud E. Highton.

112. Miss Mary J. Rolle, Pittsburgh, Pa. By members of Caroline Blackwood Mission Circle, Sixth Church, N.S.

113. Mrs. E. A. Messenger, Pittsburgh, Pa. By members of Caroline Blackwood Mission Circle.

114. Mrs. W. J. Montgomery—In Memoriam. By her husband, Bellevue, Pa.

115. Mrs. Marian Johnston, Avalon, Pa. By Mrs. Jean Gibson.

116. Mrs. C. E. Hughes, Pittsburgh, Pa. By a friend.

117. Mrs. W. W. Hibbs, Pittsburgh, Pa. By members of Emsworth Mission Guild.

118. Mrs. Lora Clark, Etna, Pa. By Mrs. Harry Lewis and Mrs. Arthur Frayer.

119. Mrs. Mary McKee, Etna, Pa. By members of Calvert Memorial WMS.

120. Miss Elsie E. Rieseck, Pittsburgh, Pa. By a friend.

121. Mrs. Mae S. Norris, Pittsburgh, Pa. By E. Laura and M. Ella Gilliland.

122. Miss Marian Rodgers, Pittsburgh, Pa. By a friend.

123. Mrs. William Millar, Pittsburgh, Pa. By her husband.

124. Mr. Edwin B. Hawk—In Memoriam. By his wife, Mrs. Laura B. Hawk, Pittsburgh, Pa.

125. Miss Rose Bentrem, Carnegie, Pa. By Miss Phoebe Latimer.

126. Mrs. John Gilbert, Carnegie, Pa. By Miss Betty Gilbert.

127. Mrs. Kenneth Swaile, Pittsburgh, Pa. By Mrs. George A. Long.

128. Mrs. William Reed, Pittsburgh, Pa. By Miss Frances Shannon.

129. Mrs. John Postellon, Pittsburgh, Pa. By Mrs. Thomas Snowdon.

130. Miss Charlotte Thomas, Pittsburgh, Pa. By Miss Mabel Weitzel.

131. Mrs. Bernadine Du Mond—In Memoriam. By members of Women's Guild, Sunset Hills Church, Pittsburgh, Pa.

132. Mrs. Isabel B. Jones, Pittsburgh, Pa. By Mrs. R. Chester Miller.

133. Mrs. David A. Cort, Pittsburgh, Pa. By her husband.

134. Mrs. Maxine Holbrook, Pittsburgh, Pa. By Mrs. W. Bruce Wilson.

135. Mrs. Dorothy Brodbeck, Pittsburgh, Pa. By Mrs. W. Bruce Wilson.

136. Miss Agnes Porter, Pittsburgh, Pa. By her mother, Mrs. Louis K. Porter.

137. Mrs. Donald S. Speer, Oakmont, Pa. By Mrs. M. W. Teague.

138. Mrs. W. C. Latta, Jr., Pacific Grove, Calif. By Dr. and Mrs. W. C. Latta.

139. Mrs. Maynard Teague, Oakmont, Pa. By a friend.

140. Mrs. Amelia Arthur, Pittsburgh, Pa.

141. Mrs. Jean Holliday, Pittsburgh, Pa. By Mrs. Nelda Wood.

142. Mrs. Charles Lindeman, Pittsburgh, Pa. By her daughters, Alice & Elizabeth Lindeman.

143. Mrs. Edna Louise Lindeman, Pittsburgh, Pa. By her sister, Mrs. B. A. Venables.

144. Miss Ellen Margaret Flatley, Pittsburgh, Pa. By her mother, Mrs. Margaret Flatley.

145. Mrs. Nellie Thompson, Pittsburgh, Pa. By a friend.

146. Mrs. W. W. McCracken, Pittsburgh, Pa. By friends.

147. Mrs. Kathryn S. Gelbach, Pittsburgh, Pa. By friends.

148. Mrs. Charles Harper, Wilksburg, Pa. By Miss Bess Lucas.

149. Miss Hannah Frank, Wilksburg, Pa. By herself.

150. Miss Florence Reynolds, Wilksburg, Pa. By Miss Margaret Patterson.

151. Miss Emma Siedle, Wilksburg, Pa. By a friend.

152. Mrs. Max Martin, Wilksburg, Pa. By a friend.

153. Mrs. Lloyd C. English, Ingram, Pa. By Miss Bertha Hall.

154. Mrs. Oakie M. Fletcher—In Memoriam. By Mrs. J. G. Gibson, Rennerdale, Pa.

155. George E. Abbott—In Memoriam (killed over Cologne, Germany, Oct. 15, 1944). By his Aunt, Mrs. A. R. Sturgeon, Rennerdale, Pa.

156. Mrs. Florence Bowman, Bridgeville, Pa. By her husband, John R. Bowman.

157. Mrs. Hazel B. Parks, McDonald, Pa. By her husband, Henry Parks.

158. Mrs. Everett Van Keuren, McDonald, Pa. By Miss Myrtle Moore.

159. Mrs. G. L. Franklin, McDonald, Pa. By Mrs. Murray McCartney.

160. Mrs. Thomas Fenwick, McDonald, Pa. By Mrs. Everett Van Keuren.

161. Mrs. M. W. Gay, Oakmont, Pa. By a friend.

162. Mrs. Adolph Carlberg, Oakmont, Pa. By a friend.

163. Mrs. James Moore, Oakmont, Pa. By a friend.

164. Miss Joan Dolores Knoll, Coraopolis, Pa. By her mother and father, Mrs. and Mr. John D. Knoll.

165. Mrs. Richard J. Steele, Pittsburgh, Pa. By Mr. and Mrs. James McCrae.

166. Miss Letitia Mahaffey, Pittsburgh, Pa. By Mrs. L. R. Mahaffey.

167. Miss Eileen Halewood (R.N., Ethiopia), Pittsburgh, Pa. By a friend.

168. Mrs. James Wardrop, Pittsburgh, Pa. By a friend.

169. Mrs. Margaret McKay, Pittsburgh, Pa. By a friend.

170. Mrs. Florence Van Valin, Pittsburgh, Pa. By a friend.

171. Mrs. Charles Douglas, Pittsburgh, Pa. By a friend.

172. Mrs. Anna L. Cross—In Memoriam. By her sister, Mrs. J. H. McCartney, Coraopolis, Pa.

173. Mrs. James G. McConnell, Coraopolis, Pa. By members of the WMS.

174. Mrs. A. R. McKee, Coraopolis, Pa. By her sister, Mrs. J. M. Flinn.

175. Mrs. Joseph Olinger, Coraopolis, Pa. By Mrs. W. C. Donaldson.

176. Mrs. Gail Smith, Coraopolis, Pa. By Mrs. J. S. Moody.

177. Mrs. John Keates, Coraopolis, Pa. By Mrs. L. D. Campbell.

178. Mrs. Marjorie MacDonald Thompson, Coraopolis, Pa. By Mrs. R. H. Harper.

179. Mrs. Winfield McCoy, Coraopolis, Pa. By Mr. and Mrs. A. Frank Purdy.

180. Jean Ridgeway, Coraopolis, Pa. By Mr. and Mrs. R. S. Hervey.

181. Nancy Lowe, Coraopolis, Pa. By Mrs. A. J. Berlin.
182. Miss Avanelle Moore, Coraopolis, Pa. By parents, Mr. and Mrs. A. S. Moore.
183. Rose Marie Deramo, Coraopolis, Pa. By Mr. and Mrs. G. C. Steigerwald.
184. Miss Emma Goffart, McDonald, Pa. By Mrs. E. L. Ralston and daughter, Margaret.
185. Mrs. Charles R. Ramsey, Carnegie, Pa. By Mrs. Doris Rodgers.
186. Mrs. Velma Bierwirth, Pittsburgh, Pa. By Mrs. Florence McCormick.
187. Mrs. Jessie McConnell, Pittsburgh, Pa. By Mrs. Florence McCormick.
188. Mrs. Esther Schaller, Pittsburgh, Pa. By a friend.
189. Miss Florence Crusan, Pittsburgh, Pa. By a friend.
190. Miss Nelle Virginia Roberts, Pittsburgh, Pa. By Miss Margaret Cousley.
191. Miss Margaret E. Cousley, Pittsburgh, Pa. By Margaret Adams, Ruth Adams Griggs, Eleanor Adams Dierst.
192. Mrs. Edith Baylor, Wilkinsburg, Pa. By members of the Guild, Second Church.
193. Mrs. Hazel Rosemeyer, Wilkinsburg, Pa. By members of the Guild, Second Church.
194. Mrs. Irene Smith, Wilkinsburg, Pa. By members of the Guild, Second Church.
195. Mrs. Clara Stover, Wilkinsburg, Pa. By members of the Guild, Second Church.
196. Miss Astra Vasilevskis, Pittsburgh, Pa. By Barbara Airgood, Mrs. W. W. Frazier, Mrs. E. M. Grubb, Jr., Mrs. K. M. Kirkland, Mrs. J. E. Thompson.
197. Mrs. Dorcas Pearl Hetrick, Woodville, Pa. By Mr. and Mrs. M. J. Yoder.
198. Mrs. Marvin Rowley, Woodville, Pa. By The Rainbow Class.
199. Mrs. Emma Blanche Ross, Woodville, Pa. By Mr. and Mrs. R. W. Henderson and Miss Bertha Demski.
200. Mrs. Etta Cook, Pittsburgh, Pa. By her niece, Miss Lois Moelter.
201. Louise H. Smith, Pittsburgh, Pa. By her mother.
202. Mrs. Guy F. Custer, Wilkinsburg, Pa. By Mrs. Rebecca Atkinson.
203. Miss Rebecca McGoogan, Wilkinsburg, Pa. By Mrs. Guy F. Custer.
204. Miss Alice S. Hebrank, Wilkinsburg, Pa. By Mrs. S. A. Taylor.
205. Mrs. Eva T. Elliott, Wilkinsburg, Pa. By Miss Margaret F. Lowry.
206. Mrs. W. Glenn Dickson, Crafton, Pa. By a friend.
207. Miss Harriet Harrison, Crafton, Pa. By a friend.
208. Mrs. Ronald Ramsay, Merrimack, Wis. By friends.
209. Mary A. Ritchie, Milwaukee, Wis. By two friends.
210. Mrs. Anna Kaepfel, West Allis, Wis. By a friend.
211. Mrs. F. E. Garriott, West Allis, Wis. By Carmen Austin.
212. Mrs. Voss Jelinek, West Allis, Wis. By friends.
213. Mrs. Brown Calhoun, West Allis, Wis. By a friend.
214. Mrs. R. J. Dopp, Wauwatosa, Wis. By a friend.
215. Mrs. John Liggett, West Allis, Wis. By friends.
216. Mrs. Henry Oberlander, West Allis, Wis. By a friend.
217. Mrs. Donald Thorpe, West Allis, Wis. By Mrs. Emma Thorpe.
218. Mrs. Otto Zerbel, West Allis, Wis. By Mrs. Frank Wittberger.
219. Mrs. Dessie Anderson, Seattle, Wash. By a friend.
220. Mrs. Anne Lea, Seattle, Wash. By a friend.
221. Mrs. R. F. Downs, Seattle, Wash. By friends.
222. Mrs. Joseph Leopold, Seattle, Wash. By her daughter.
223. Mrs. Floyd Smith, Seattle, Wash. By a friend.
224. Mrs. Jean Pratt, Seattle, Wash. By a friend.
225. Mrs. B. F. Urch, Seattle, Wash. By a friend.
226. Mrs. A. E. Barker, Seattle, Wash. By a friend.
227. Miss Lou S. McKean, Seattle, Wash. By friends.
228. Mrs. Christine Eddy, Everett, Wash. By friends in the WMS.
229. Mrs. Frank Shimpino, Leechburg, Pa. By Rainbow Girls' Class.
230. Mrs. Jessie McGuire, Leechburg, Pa. By the Primary Class.
231. Mrs. Raymond J. Stewart, Apollo, Pa. By friends.
232. Mrs. Eva Vaughn, Apollo, Pa. By members of Lois Kingan Mis. Circle.
233. Mrs. Robert Diltz, Marion Center, Pa. By members of Beracha WMS.
234. Mrs. Samuel Olsen, Plumville, Pa. By members of Beracha WMS.
235. Mrs. Horace Kintner, Smicksburg, Pa. By members of Beracha WMS.
236. Mrs. Evelyn Knapp, Plumville, Pa. By Emabell Hamill.
237. Mrs. Cora Ann Crawford, Home, Pa. By Mary Hamill.
238. Mrs. Verna Kinter, Dayton, Pa. By members of Dayton WMS.
239. Mrs. Myrtle Jewart, Dayton, Pa. By members of Dayton WMS.
240. Mrs. Cyrus Price, Freeport, Pa. By Mrs. Harry J. George.
241. Miss Margaret Long, Freeport, Pa. By Mrs. Harry J. George.
242. Mrs. Louise McLaughlin, Leechburg, Pa. By friends in the WMS.
243. Mrs. Ruth Powers, Templeton, Pa. By her mother-in-law, Mrs. Vira Powers.
244. Mrs. Estelle Kapp, New Kensington, Pa. By Good Samaritan Class of Puckety Church.
245. Mrs. Betty Van Fleet, New Kensington, Pa. By members of Puckety WMS.
246. Miss Hilda Crooks, New Kensington Pa. By members of Union WMS.

247. Mrs. Russel F. Miller, Apollo, Pa. By her husband.

248. Mrs. Robert Crawford, Slippery Rock, Pa. By her mother, Mrs. Harry Minter.

249. Mrs. Arthur Dimit, Worthington, Pa. By her sister and husband, Mrs. and Mr. Herbert Milligan.

250. Mrs. Donald Lester, Canton, O. By a friend.

251. Mrs. Ben C. Miller, Canton, O. By a friend.

252. Miss Joanne Dallas. In Memoriam. By a friend through 1st Canton WMS.

253. Mrs. George Sundheimer, Canton, O. By Mrs. Walter McPerry.

254. Mrs. William Whitlatch, Canton, O. By Mr. and Mrs. E. R. Gordon.

255. Mrs. William R. Ittner, Canton, O. By Mrs. William Scheel.

256. Mrs. Robert G. Ewing, Canton, O. By Mrs. William Scheel.

257. Mrs. C. F. Johnson, Canton, O. By members of Fairmount Park WMS.

258. Mrs. Anna Steckler, Canton, O. By Madge Corbett.

259. Mrs. Gertrude Weaver, Canton, O. By members of Daugherty Mis. Society.

260. Mrs. Madge Corbett, Canton, O. By members of Daugherty Mis. Society.

261. Mrs. Elta Dodds, Canton, O. By members of Daugherty Mis. Society.

262. Mrs. Ethel Maxwell, Canton, O. By members of Daugherty Mis. Society.

263. Mrs. Dale G. Stratton, Canton, O. By members of Mary-Martha Circle, Reedurban.

264. Mrs. Forest Dill, Mansfield, O. By members of Ella Montgomery Guild.

265. Mrs. Arlie Kiser, Mansfield, O. By Mrs. William M. Schuff.

266. Miss Margaret Bruce, Wooster, O. By friends.

267. Miss Evelyn Munson, Wooster, O. By friends.

268. Mrs. Marie Mulligan, Wooster, O. By friends.

269. Mrs. Walter Wait, Reinbeck, Ia. By a friend.

270. Mrs. Duane Field, Goldfield, Ia. By a friend.

271. Mrs. Frances Ehlers, Reinbeck, Ia. By Mrs. Minnie Raum.

272. Mrs. Anna DeWolf, Reinbeck, Ia. By Members of WMS.

273. Mrs. Susie Miller, Reinbeck, Ia. By Members of WMS.

274. Mrs. J. N. Sprole, Garner, Ia. By her husband.

275. Mrs. Emma Johnston, Garner, Ia. By her husband, O. N. Johnston.

276. Mrs. Emma Wesson, Garner, Ia. By a friend.

277. Mrs. Doris Baak, Boyden, Ia. By Members of Lillian McConnell Mis. Soc.

278. Mrs. Anna Larson, Goldfield, Ia. By Mrs. May Rasmussen.

279. Mrs. Elizabeth Roulet, Goldfield, Ia. By Mrs. May Rasmussen.

280. Mrs. Sam Nelson, Goldfield, Ia. By Miss Alta French.

281. Mrs. John McCutcheon, Goldfield, Ia. By Miss Alta French.

282. Mrs. Bruce Hanna, Waterloo, Ia. By friends.

283. Miss Margaret Mitchell, Waterloo, Ia. By a friend.

284. Mrs. Elman Ward, Reinbeck, Ia. By Mrs. Ralph Moore, Grundy Center, Ia.

285. Mrs. Bill Warden, Reinbeck, Ia. By Mrs. Marvin Barfels, Grundy Center.

286. Arlis Klein, Boyden, Ia. By members of the Teen Age Society.

287. Mary Axon, Goldfield, Ia. By Miss Alta French.

288. Beverly Reichter, Goldfield, Ia. By Miss Alta French.

289. In memory of Mrs. Ella Harbison (mother of Mrs. Violet Calvin); by friends in the Rocky Springs W.M.S., New Galilee, Pa.

290. Mr. James Lafferty McHattie and Mrs. Anna Marshall McHattie (both In Memoriam); by their daughter and son, Grace and Dale McHattie, New Galilee, Pa.

291. Mrs. Ida Howe, New Castle, Pa. By a friend in the Margaret Copeland Society of Third Church.

292. Mrs. R. J. Benson, New Castle, Pa. By friends in the Margaret Copeland Society.

293. Mrs. Scott Munnell, New Castle, Pa. By friends in the Margaret Copeland Society.

294. Mrs. Herbert Bintrim, New Castle, Pa. By friends.

295. Mrs. Annabelle Householder, Beaver, Pa. By Mrs. Ethel Cherry.

296. Mrs. Sarah Robertson, Beaver, Pa. By members of Maxwell Mis. Soc.

297. Mrs. Ella Schwartz, Beaver, Pa. By Mrs. D. D. Morford.

298. Mrs. Jennings B. Reid, New Castle, Pa. By Mrs. John A. McGrath.

299. Mrs. Ethel Baker, Aliquippa, Pa. By Miss Elizabeth McK. Moore, La Jolla, Calif.

300. Mrs. Mabel Douglas, Aliquippa, Pa. By Miss Elizabeth McK. Moore.

301. Mrs. Mary Brandenberger, New Brighton, Pa. By Mrs. J. E. Martsoff.

302. Mrs. Anna Douglass, Beaver Falls, Pa. By Mrs. E. E. Baker.

303. Miss Harriet Forsythe, New Brighton, Pa. By Miss Melrose Hawkins.

304. Mrs. Gerald K. McKee, Ambridge, Pa. By a friend.

305. Mrs. Robert E. Stultz, Aliquippa, Pa. By members of Raccoon WMS.

306. Miss Marie Rupley, Ellwood City, Pa. By Mrs. Mabel Springer.

307. Mrs. William D. Manning, Ellwood City, Pa. By Mrs. Mabel Springer.

308. Mrs. J. Emmet Lieendorfer, Ellwood City, Pa. By L. C. Barnhart and Dick.

309. Mrs. Raymond McElwaine, Ellwood City, Pa. By a friend.

310. Mrs. L. W. Fry, Beaver Falls, Pa. By her husband and family.

311. Miss Freda M. Demarest, Rochester, Pa. By herself.

312. Mrs. Edith Yoho, Aliquippa, Pa. By Beatrice E. Davis.

(Continued on Inside Back Cover)

The Teens

MRS. JOHN H. GERSTNER, JR.
Hillsview, Ligonier, Pa.

PROGRAM SUGGESTIONS FOR FEBRUARY

The Inward Look—What saith Corinthians? *Cleansing the Church*—1 Cor. 2:1-5; 12:12-27; 15:1-11.

Devotional Thought: The place to start cleansing the church is in our own hearts. Paul the great purifier of the Church says of himself: "I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am." We like to feel that the way we act is our own business. No Christian can "live unto himself alone." No matter how inconspicuous a member of the body of Christ you think you are, if you sin and become diseased the whole body of Christ suffers. How the newspapers play up a crime if a Sunday School teacher or minister is involved. How your friends talk when you, a member of a missionary society, break a commandment. His church is clean only if each member cleanses himself and says with Paul, "By the grace of God, I am what I am."

Prayer Cycle—2nd and 31st Days.
The Outward Look—to Africa.

DRUM CALLS FOR TEACHERS

Chama's Choice is the suggested reading book for young teens. Chama has had eight years of schooling in the mission school, and is desirous of continuing his education. But the need of the illiterate villages makes him choose to follow the missionary's desire that he teach at once. Eventually Chama eats his cake and has it too, for after a year of service additional missionary recruits enable the missionary to open a teacher's training school, and assure Chama that his village school will not be teacherless if he takes his higher education. That is the way the story

"Love one another with brotherly affection; outdo one another in showing honor."

begins and ends.

In between we meet Chama's sister, Lusaba, who "had not grown tall" because she had been injured when a baby by a fall. Lusaba's hateful disposition changes as she learns to read, and reads the Bible, and a doctor seeing her feels her physical deformity too can be aided.

In between we also meet Madia, Lusaba's friend in the village, who has left her father who is a pastor to stay with her grandmother in this new village: "I cried when they said I would have to come . . . Since I came, Grandmother has stopped believing in her charms and has become a Christian, and that has made me happy."

"She is old to do that," said Chama. He looked at Madia with respect. "What did you do?" he asked.

"Just read to her from the Bible," said Madia.

In between we meet Senga, son of the chief of the village where Chama teaches. When Chama defies the witch doctor and steps over the line he has drawn about the hut where the chief lies ill, while the witch doctor leaps into the air yelling, "Die, Die," he follows his friend and crosses the line also. Later when the preacher visits the village Genga burns his charms: "He took the little horn of medicine that hung around his neck and put it in front of the preacher. From his pocket he took three little boxes and put them beside the horn. . . . The preacher put a burning piece of wood beside the charms. By the time they had finished the song, two other boys had brought their charms and put them into the fire."

The preacher says of this occasion to Chama, "This happened because you have lived here all the time and lived well before them."

Chama's Choice by Esma Rideout is available through our Literature Department and sells for \$1.25 paper; \$2.00 cloth.

During the social hour young teens may enjoy playing the following African games. (From *Children's Games from Many Lands* edited by Nina Millen. \$1.50 paper; \$2.00 cloth.) *The Big Snake or Boa Constrictor*

"A place, about ten feet square is marked off as the Home of the Snake. One child is chosen to be the Snake and he retires to the Home, from which he then starts out to catch the other children. When he has caught one, the two must hold hands and go on catching in this way. Any further child that is caught must join the Snake by holding hands. Thus the Snake gradually grows in length. To be caught, a player must be touched by the free hand of the child on either end of the Snake.

"Whenever the Snake breaks because the children in the Snake have let go their hands, then the free children may touch the Snake and thereby force it to return to its Home. In the Home the Snake reassembles and starts out again to catch the others. The game ends when all children are caught and have been embodied in the Snake. The one caught last is the winner."—*Dr. Erich Voehringer, Togoland.*

Who Has Feathers? (Kin o Ni Iye)

"Each child holds a long leaf pulled from a tree. The leader stands facing the group and calls the name of things that do and do not have feathers. He asks, 'Has a bird feathers?' to which the children should reply, 'Beni' (Yes). He asks, 'Has a house feathers?' to which the children should reply, 'Beko' (No). If a child says 'Beni' when he should have said 'Beko' (pronounced be-kaw), the others flog his legs with leaves."—*Mrs. George Green, Nigeria.*

THE TEEN TATTLER

Miss Edith Williams, now at Scarritt College, Nashville 4, Tennessee, writes: "Kindly tell the teenagers,



Miss Edith Williams in her homeland costume, plays the sitar for the pleasure of Miss Ruth I. Ardrey, missionary.

that I am looking forward eagerly to meet every one of them, who so lovingly have given help towards my expenses to visit their beautiful country which is the land of the free and the home of the brave.

"Since January, when I got the pamphlet . . . your prayers, your sympathy and your interest in me have helped me to keep up my courage for my work in Pakistan, after the big shock of last year." (In a short space of time, you remember, Edith lost father, sister and mother.) "I do appreciate much and can never forget all you have done for me."

* * *

With this issue we are happy to present to you our new special tasks for 1953. Our Teen Task at Home will be helping to underwrite the free lunch program at Miller's Ferry, Alabama. This will cost at least \$100 per month. Mrs. B. T. Ridgeway, wife of the principal, writes, "Your group would certainly bring light into many lives when they help these boys and girls."

(Continued on Third Cover)

The Juniors

MRS. CHARLES W. FULTON, Secretary,
455 Forest Ave., Bellevue, Pittsburgh 2, Pa.

"Never flag in zeal, be aglow with
the Spirit, serve the Lord."

1953 FOREIGN MISSION BOOKS

For Grades 1, 2, & 3
MPENGO OF THE CONGO
by Grace W. McGavran

Mpengo is a small African boy who has been brought up in the Christian faith, and the story tells how he comes to learn about newer ways of living through service to others and through a better realization of his own capacities.

With his family Mpengo goes to live in a non-Christian village. Through their treatment of a dying woman, a sick baby, a boy with a broken leg, and many others, Mpengo and his family win new friends and change the beliefs of almost the entire village. Even the oldsters show signs of softening and welcome some of the new ideas that will help to make their village a better and happier place in which to live.

Illustrated by Kurt Wiese
128 pp. 3-color cover New printing
Cloth \$2.00, paper \$1.25

For Grades 4, 5, & 6
NYANGA'S TWO VILLAGES
by Esma Rideout Booth

The African boy, Nyanga, is tired of school and is also troubled by an inner conflict: shall he try to gain prestige by living in the ways of his grandfather and his ancestors—or shall he live in the new Christian way, which his own father follows, but which has a lot of work attached to it?

His conflict involves a hard choice between two ways of living represented by two kinds of villages—and Nyanga cannot avoid it. Mrs. Booth, who knows such things well from her experiences as a missionary in Africa, tells a good story about the way Nyanga decides—and why. In telling it, she gives a good picture of African village life.

Illustrated by Janet Smalley
128 pp. 3-color cover New printing
Cloth \$2.00, paper \$1.25

1953 HOME MISSION BOOKS

For Grades 1, 2, & 3
THE GRAY EYES FAMILY
by Edith J. Agnew

From the author of *Sandy and Mr. Jalopy* and *The Three Henrys and Mrs. Hornicle* comes this excellently written story about a Navajo Indian family. The tale centers around the problems faced by children and their parents on the Navaho reservation in Arizona, problems that include name registration, health, and schooling. A home missionary helps to solve some of the problems.

Little Mary, aged 6, will interest many primary children, and her brother Tom, who is 10 and wants very much to go to school, will appeal to readers of the upper primary grades. Miss Agnew's style is simple, yet skillful, and she knows Navahos from having lived and taught among them.

Illustrated by Jean Martinez
128 pp. 3-color cover
Cloth \$2.00, paper \$1.25

For Grades 4, 5, & 6
YAKIMA BOY
by Grace W. McGavran

Denny and Lester, the two principal characters of our story, are Yakima Indian boys who belong to the hunting and fishing tribes of the coastal Northwest. Though they are cousins and fast friends, a conflict inevitably arises from the divergent views of their families. Denny, who goes to school and stays at the mission dormitory, represents the type of Indian boy who is learning the new Christian ways of life while Lester is encouraged by his family to follow almost all the old tribal ways, and aims to be a medicine man. The development of the story revolves around this general conflict and the way it is finally solved.

Miss McGavran resides in the Northwest, herself, and has visited among the Yakima people.

Illustrated by Janet Smalley
128 pp.
Cloth \$2.00, paper \$1.25

WOMEN'S MISSIONARY MAGAZINE



Rev. and Mrs. E. W. Machamer and Family, Warm Springs, Oregon

THE NEW YEAR-1953

Our United Presbyterian Missionaries to the American Indian

Indian Missions

MRS. F. E. MILLIGAN,
Secretary
424 S. Pacific Ave.,
Pittsburgh 24, Pa.



Mr. and Mrs. H. W. Gordon
Stilwell, Oklahoma



Mr. and Mrs. A. E. Penney
Simnasho, Oregon

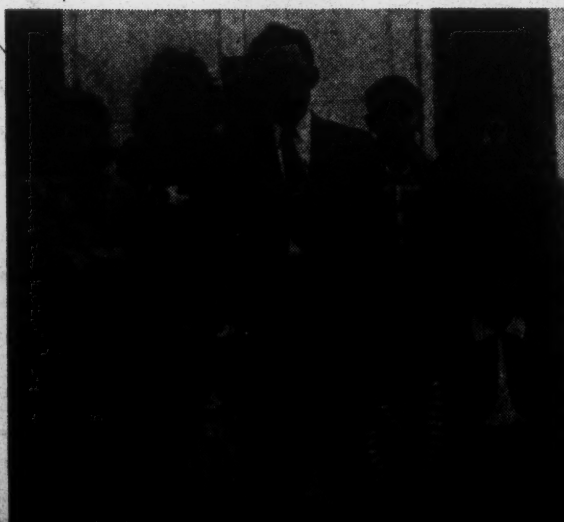


Mrs. Fred C. Patterson
Ojato, Utah

WILL THESE BE ALL IN NEW YEAR'S 1954?

Rev. and Mrs. Louis Mitchell and Family
Tama, Iowa

Miss Carol Nelson
Wheelock Academy, Millerton, Okla.



Negro Missions

MRS. G. VIRGIL HUTCHISON, Secretary, Imperial, Pa.

"Rejoice with those who rejoice, weep with those who weep."

We hope soon to have more news of the Christmas activities of our southern schools and churches. Until then, please accept our thanks for the part you had in bringing holiday cheer to these children.

The pastor of Miller's Ferry Church and of Trinity Church at Camden has special reason for happiness this season. He and Mrs. Reese have told many of their friends about it in this way:

CERTIFICATE OF MEMBERSHIP

It is hereby certified that

MILDRED ANN

is now a member of the

REESE CONGREGATION

of Route 1, Camden, Alabama

Said member was received
on the 6th day of November 1952
at 7:23 P.M.

Neola Parrish Reese, Clerk
James Foster Reese, Moderator

May little Mildred Ann and her parents be blest in the years to come as she grows in an atmosphere of Christian love.

Your secretary was a guest of Tennessee Presbyterial in Knoxville this fall. Mrs. Hudley, presbyterial president, was absent due to the serious

illness of her mother. The vice-president, Mrs. P. H. Parker presided. Impressive programs were presented by Teen-agers and by Juniors of the local church. These fine young people are having good training for Christian service.

Another guest was Miss Edith Williams of Pakistan, recently enrolled in Scarritt Christian Training College in Nashville. She delighted the delegates with an interesting and informative talk, and with music on her "sitar," a stringed instrument from her homeland. Miss Williams also spoke to some of the college classes interested in the political and educational conditions in Pakistan. Earlier she was Thank Offering speaker in the Knoxville Church. That was a notable occasion for her—it was her first address in English, her first address in America, and the first time she had ever spoken to any group which included men.

Tennessee Presbyterial joined with the Presbytery for the two evening meetings and both were times of real inspiration. The first evening we were privileged to see William T. Peters, Jr., ordained to the gospel ministry. This young man is the son of Mr. and Mrs. W. T. Peters of Prairie and is a graduate of Pittsburgh-Xenia Seminary. We pray that

(Continued on Page 317)

Young people enjoying a Party in the living room of the Girl's Dormitory at Camden, Alabama.



Mountain and Presbyterial Missions

MRS. EDGAR B. MURDOCH, Secretary
4 Wilmont Ave., Washington, Pa.

*"Bless those who persecute you;
bless and do not curse them."*

JANE COOK HOSPITAL NEWS

A number of new faces are seen in the picture of staff members at Jane Cook.



Back Row: Joan Johnston, office assistant; Bernice Olsen, technician; Mae Miller, aide.

Front Row: Mary Alves, R.N.; Dorothea Foucar, R.N.; Dorothy Wells, R.N.

Mrs. Josephine Smith, dietitian, and Miss Jeannette Mannix, R.N., are not in the picture. We are happy to have this adequate a nursing staff. Miss Effie Frazier and Mrs. Berna Phelps, both of whom live near Frenchburg, are also used for part-time work.

Patients are frequently sent to the hospital by doctors in nearby Morgan County as well as from Bath County. So the area served by the hospital is constantly being enlarged. It is now our hope that another doctor may be secured so that there may always be a doctor on duty to care for these patients who are sent by doctors who are located at a distance from Frenchburg. Being a small hospital, there is no house doctor. Please join us in prayer that this need may be met so that the hospital can use its staff to the fullest extent.

Spiritual food as well as the physical needs of patients is rendered at the Jane Cook Hospital. One woman who has been in and out of several hospitals most of her life said, "This is the first hospital I have been in that cared about the spiritual uplift of the patients." It is our joy to present Christ as the "Great Physician" of both the body and soul.

Staff members have their devotions after the supper meal. Following this we go to the patients' rooms to read Scripture and have prayer with them. It is found that during the time of illness hearts are softer and more ready and willing to think of their spiritual needs and a good opportunity to plant the seed of God's Word.

One can hear hymns during the course of the day and we do enjoy receiving special requests to be played on the phonograph. Music has its part in our devotional work of the hospital.

The Gideon Society comes once a year to see that our supply of Bibles is ample. The Gideon leader from our area was here one day this past summer. He led the staff members in a season of prayer as we formed a circle in the hospital corridor and we sensed the rich experience of Christian fellowship one with another.

The Women's Missionary Society of the United Presbyterian Church in Frenchburg has a hospital committee which makes arrangements for a Sunday afternoon service or period of devotion with the patients. People of the community and Frenchburg students and staff use their musical talents on Sunday afternoon cooperating with the hospital committee.

"Ye shall be my witness," saith the Lord. We are to be His witnesses to every people at home and abroad.

Arthur Gathman

**EZEL DEDICATES
NEW COMMUNION TABLE
IN MEMORY OF
MRS. JEANETTE C. ALTER,
PIONEER**

On Sabbath morning, November 26th, the Ezel United Presbyterian Church dedicated a new communion table to the memory of Mrs. Jeanette C. Alter, the pioneer who led in the establishing of the church and school at Ezel, Kentucky. Mrs. Alter died last Mother's Day at her home in Berkeley, California.

The beautiful communion table was given by the Women's Association of our First Church in Oakland, California, whose members were personal friends and admirers of Mrs. Alter since she resided in their midst. The Ezel pulpit committee chose it to match the other new pulpit furniture in the sanctuary. In a fitting dedicatory service the congregation and pastor read together the words of dedication and prayer.

Mrs. Alter was the field secretary of the Women's General Missionary Society when the survey was made of the Ezel Community before the establishing of the mission. The Women's Board then sent Mrs. Alter to Ezel in May of 1924 to supervise in the beginning of the work. She endeared herself to many in the little community and the WMS of Ezel Church continues as an active group under the name of the Jeanette C. Alter Missionary Society.

After Mrs. Alter retired from the active work of the mission, Ezel was ever on her mind and frequently on her lips as she praised the works of its people. Even after the years and the miles made it impossible for her to visit Ezel she prayed for us.

THANK OFFERING SERVICE

On the following Sabbath the Ezel Missionary Societies joined in their annual Thankoffering service. Mrs. Homer C. Haines, our pastor's wife and herself an ordained minister of the Gospel, preached the Thank-offering sermon.

**EZEL CHURCH CONTINUES
TO GROW**

There has been much evidence of the working of the Holy Spirit in the Ezel Community Church and the community it serves. Prayers through the years are being answered. Early in the Fall four young ladies, members of our Youth Group, were received as members into the church. On Sabbath, November 23rd, eight adults, all leaders in the community, were received either by profession or re-profession of their faith. It has been a real season of Thanksgiving these Sabbaths at Ezel as we enjoy full attendances at morning and evening services and in Youth groups.

The church has enjoyed a double portion of good worship music since a Junior Choir has been organized from the children in the second through the sixth grades. Once a month the Juniors also have their own Junior Church Service.

**EZEL SCHOOL CROWDED AND
SHORT OF TEACHERS**

With the Christmas recess approaching, Ezel School still lacks two teachers and her grade school enrollment has grown till the first six grades now enroll 270 boys and girls. This makes an average of 45 in the grade rooms with first and fourth having 53 each and second right behind with 48. Yes, we need more rooms but we have no place to put them. We are praying for more rooms and additional teachers.

The two vacancies, however, are in the present regular staff. The school needs a trained librarian and a music teacher. We have helped with the music needs by securing a music student from our Morehead State College. This young man comes over to Ezel two and a half days a week. We have revived our Band again and need additional musical instruments to help there. Are there old instruments in your attic that might help? Surely there is in the U.P. Church a person trained in library work who wants to help in mission service.

W. A. Heagen

Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary,
847 Thorn Street, Sewickley, Pa.

*"Rejoice in your hope, be
patient in tribulation, be con-
stant in prayer."*

THREE NEW SHORT-TERMERS

As the year 1953 begins, the Women's Board is happy to announce the appointment of Miss Lois A. Giffen, R.N., to Assiut Hospital, Assiut, Egypt; Miss Mary Elizabeth Wilson, R.N., to The Martha Jane McKown Memorial Hospital, Tanta, Egypt; and Miss L. Vernelle Blair, secretary in the Mission Office in Cairo, Egypt. These young women will leave as soon as necessary permits and sailing reservations are secured. The Board requests your prayers for them as they prepare to travel and enter the Service.



Mary Elizabeth Wilson, R.N., of the United Presbyterian Church of Apollo, Pa., graduated from the Apollo High School and from Columbia School of Nursing in the class of 1952. In this training she has experience gained from unusual responsibility in her teens and will surely be a valuable re-

L. Vernelle Blair of the United Presbyterian Church of Santa Ana, California, received her degree—Bachelor of Business Administration—from Woodbury College in Los Angeles. She has had secretarial experience at the Santa Ana Army Base and later in the office of the Board of Education of the Santa Ana Schools.

Lois A. Giffen, R.N., daughter of the Rev. and Mrs. Harold S. Giffen of West Lebanon, Pa. and niece of Dr. Horace Giffen, formerly of Egypt, spent one year at Westminster College and graduated from the Youngstown Hospital Association School of Nursing in the class of 1952.

Go, labor on: spend and be spent,
Thy joy to do the Father's will;
It is the way the Master went;
Should not the servant tread it still?
—Horatius Bonar, 1843

SEEING WITH FINGERS

After a busy furlough of study, speaking in our churches, visiting institutions for the blind, working on a new alphabet, etc., Miss Hazel J. McGeary arrived in Ethiopia challenged by the task she has at the Matthews School for the Blind in Sayo. Let excerpts from her letter tell you something of what she has been doing since her return for those who must see with their fingers:

"Oh, it is good to be back! This is a good place to be; I'm so thankful the Lord has made a place here for me. School opened a week after I arrived. Most of my old students are back, plus a few new ones; included in the new ones are younger children, even a six-year-old girl. This has made me very happy, for I would like very much to get the age range down more on a school level.

"While in Addis Ababa I visited the new School for the Blind that has been sponsored by His Majesty. At first I was a little overwhelmed—the furnishings, the building, everything about it so much better than anything we can do. The student body lined up for inspection, and there I saw 36 young blind boys, all of school age. I couldn't believe my eyes; I was told that the governor of each province sent at least three boys. The more people who know what can be done for the blind may eventually mean more students for both schools.

"I was so delighted with the way the new alphabet was accepted by those who are particularly interested. Keis Gidada was in Addis Ababa when I arrived, and together we went over the alphabet and when he was convinced it is a good thing, we went together to the folks at the new school in Addis Ababa. The school had been opened just a few weeks before and no work had been done in Amharic Braille, so it was just the right time to bring up the new alphabet. They were all enthusiastic about it; we are now trying it out for a period of three months and then will make a final decision on

it. A new alphabet is one thing—but I had wondered how we would ever all get together on it—then the Lord had us all in Addis Ababa at the same time! Isn't the Lord gracious?"

ADDIS ABABA, ETHIOPIA

Ethiopia is becoming more and more politically minded. Recently when Eritrea became officially federated with Ethiopia there was much rejoicing. We felt the spirit right in our school as part of our staff and many of our girls are Eritreans. The Emperor and Empress made a personal visit to Eritrea. All along the north country they were royally heralded. On October 28 they returned to Addis Ababa, and the whole city was decked in gala fashion and the whole populace, including school children, turned out to welcome them.

The matter of the churches in the West is still unsettled. For two years now the churches and the little schools attached to them have been closed. At present the blind pastor and leader, Rev. Gidada Solon, and another pastor are in Addis Ababa awaiting trial. They are free to go and come as they like, but their patience and endurance are surely tried. Their cheerfulness and confidence are a constant testimony to us all. The faith of the believers in the West continues to be a marvel, too. During the past months many of them have been sacrificing one of their two meals a day that they may fast and pray for a favorable settlement in their behalf.

Ruth M. Nichol

We regret to announce that just as the Magazine goes to press a cablegram has come bearing this sad message: "Lucia Dwight died December 7, pneumonia, Tanta Hospital, ill two weeks."

GRADUATION WEEK AT TANTA HOSPITAL

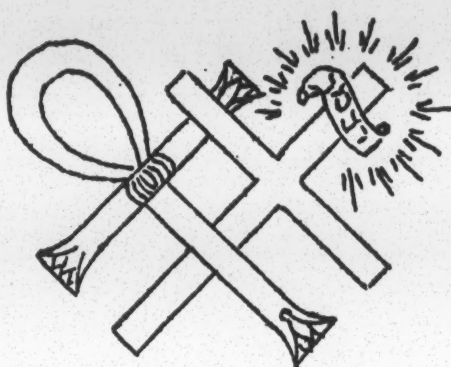
On September 4, 1952 I saw Egypt for the first time, the land I had heard so much about! After a scenic ride from Alexandria to Tanta, I discovered, much to my delight, that I had arrived at the American Mission Hospital just in time for the baccalaureate service for the first graduating class of the nursing school. That Sabbath evening the two seniors, dressed in crisp white uniforms, were followed by the staff nurses into the McLain Memorial Chapel in the center of the court. Dr. Galloway gave a challenge to the new graduates by talking about the small beginnings contributing to historical progress. Nursing as a profession is still young in its growth in Egypt.

Tuesday afternoon a tea was given in honor of the graduates. It was a grand opportunity to meet the many friends of the hospital staff and students. Thursday evening we enjoyed a formal dinner in the hospital lounge. Miss Souad, one of the Egyptian nurses, entertained us by playing on her tubla.

Friday was the big night of graduation! At this time, I, having been on the staff for only four days, found myself walking in the processional. Dr. Elder spoke on "Balanced Burdens." The human burdens of responsibility, sorrow, and others are always balanced by a more satisfying burden such as serving humanity and taking the yoke of Christ. Miss Rosella M. Hutchison presented the graduates with the school pins and Miss Lucile B. Nichols gave them their diplomas. I was particularly impressed by the meaning of the symbols on the pin and diplomas, which show the Key of Life, representing Egypt, and the Cross, representing Christianity, united as they should be in the lives of graduating nurses.

This first week in Tanta will always be remembered by me as a very special one. It was an ideal time to join the staff of Tanta Hospital.

Marilyn R. Law, R.N.



Symbol of the Key of Life, representing Egypt, and the Cross, representing Christianity, used on the diplomas and pins presented to the graduating nurses, Tanta Hospital.

COMMENCEMENT PROGRAM SCHOOL OF NURSING AMERICAN MISSION HOSPITAL, TANTA

September 19, 1952

8:00 P.M.

Processional

Invocation—Dr. Dalton Galloway

Welcome—Dr. H. S. Hutchison

"Balanced Burdens"—Dr. E. E. Elder

Solo—"Something For Thee"—

Miss Beatrice H. McClellan

Presentation of Pins and Diplomas

Benediction

Recessional

Reception following commencement
exercises in the Staff Lounge
of the Hospital

OMDURMAN, NORTH SUDAN

Since August much of my time has been taken up with the running of the Language School in which we now have 17 missionaries from five different missions. Because of the School my household is larger than it has ever been — Mary Anna Bode and Ruth Wilson are attending the School, and Evelyn Stewart who is taking over the Bible Women's work is with us.

All of last week was taken up with our annual business meetings which were preceded by several devotional services. These are always times of refreshing as we fellowship

together and are brought face to face with our spiritual needs and the abundant promises of their fulfillment. One of the outcomes of the meetings that affects me is that I am to be free in the coming Fall to put my full-time efforts into Literature work. This is contingent, however, on our ability to find someone to direct the Language School. We would appreciate your remembering this matter in prayer—that either a capable national be found, or possibly a missionary from another mission represented in the School.

While I have continued as far as possible in literature work by visiting the churches with the traveling library, I have had little time to give it thought so am looking forward to the greater opportunity that begins in the fall.

E. Verna Pillow

ITEMS OF INTEREST

The Misses Dorothy B. Roberts and M. Marie Allison, new Women's Board appointees to Pakistan, are to be located at Barah Patthar, Sialkot, Pakistan, for language study. They will live in the west side of the Christian Training Institute bungalow and be under Mrs. R. A. Foster's care and direction in study.

* * *

In the acting General Secretary's report (Dr. Harris J. Stewart) for Annual Meeting of the Sialkot Mission, he has this paragraph: "A chief problem facing us is the shortage of laborers, whether foreign or national. The missionary staff is facing the

possibility of serious crises in the manning of our institutions as members of the Mission retire or proceed on furlough, and replacements—whether from abroad or here—are not sufficient either in numbers or experience. We are indeed grateful for the few new recruits who have already reached the field in recent years, and the prospect of others to come. Nevertheless we feel that their numbers are not commensurate with needs and opportunities."

* * *

Miss Josephine L. White who has been studying in Rawalpindi, Pakistan has completed her first year language study and has been assigned to Memorial Hospital in Sialkot City. She writes: "I'm beginning to feel like a full-fledged missionary. I've been to Annual Meeting and I'm half way through the Urdu exam! Looking forward to Sialkot is a bit frightening at times because of all they expect of me and my lack of ability, but I'm claiming the Lord's promises and I know He is faithful. I am sure He has many new lessons for me there."

* * *

The *Foreign Mission Handbook* for 1952, being prepared by Dr. E. E. Grice, will soon be ready. Missionary women of our churches should have a copy of this book of valuable information. Watch the Literature Department pages and the Church papers for announcement of release and where and how to secure a copy.

WGMS SHORT-TERM MISSIONARIES

EGYPT

Mrs. Don Armstrong, 1951	Tanta
Miss Mildred M. Cooke, R.N., 1951	Assiut
Miss Eloise Crabbe, 1952	Assiut
Miss Lois R. Ellifritz, 1950	Cairo
Miss R. Verlie Evans, R.N., 1951	Assiut
Miss Emogene A. Golding, R.N., 1952	Tanta
Miss E. Marion Greenleese, 1951	Assiut
Miss Dorothy E. Hagman, 1951	Cairo
Miss Louisa G. Hines, R.N., 1949	Tanta
Miss Rosella M. Hutchison, M.N., 1951	Tanta
Miss Bessie B. James, 1952	Tanta
Miss Catherine M. Jamieson, 1952	Cairo
Miss Lida E. Knight, 1951	Assiut
Miss Harriet M. Kyle, 1952	Cairo
Miss Marilyn R. Law, R.N., 1952	Tanta
Miss Joan Murdock, R.N., 1949	Assiut
Miss Sara Jane Nesser, 1951	Tanta
Miss Ruth L. Nollin, 1951	Tanta
Miss Rosemarie Otte, 1952	Cairo

Miss Martha E. Sisley, 1951	Assiut
Miss M. Patricia Trimble, 1951	Assiut

ANGLO-EGYPTIAN SUDAN—NORTH

Miss Beverly J. Day, 1950	Atbara
Mrs. Marian Davidson Deemer, 1950	Khartoum North

UNDER APPOINTMENT

Miss L. Vernelle Blair, 1952	Thurston, Nebr.
Miss Lois A. Giffen, 1952	Box 37, West Lebanon, Pa.
Miss Mary Elizabeth Wilson, 1952	412 N. 5th St., Apollo, Pa.
Miss M. Elisabeth Pryor, 1952	214 W. Park Ave., Savannah, Georgia

ETHIOPIA

Miss Anna H. Ens, 1952	Box 1111, Addis Ababa
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Note: In addressing these short-termers please remember to put "% American Mission" with each foreign address.

Temperance & Reform

MRS. W. J. H. McKNIGHT, Secretary,
379 Questend Ave., Pittsburgh 34, Pa.

*"Do not be overcome by evil,
but overcome evil with good."*

Since beginning this work, we have constantly emphasized the necessity of education, proceeding along two lines—first, that adults inform themselves concerning the nature of alcohol; second, that a definite program of alcohol education be provided for the children and young people in our homes, churches, schools, and communities. It is to the accomplishment of the first of these aims that scholarships were provided to summer schools of Alcohol Studies.

Last month, we presented a report by Mrs. Theodore Kalsbeek from the school at Loma Linda, California. Now we are presenting a report by Mrs. Willard K. George, wife of the pastor, Bethel United Presbyterian Church, Enon Valley, Pa., who attended the Pennsylvania School for Alcohol Studies last summer.

The Assembly Committee on Temperance Education plans to provide more scholarships for those wishing to attend this school next summer. If you are interested, or know someone who is interested, please write us.

Following is the report of Mrs. George, who feels that her experience was worthwhile and hopes to interest others to attend next year.

SCHOOL OF ALCOHOL STUDIES

One of the most inspiring experiences for me this past year was the opportunity afforded by the Assembly Committee on Temperance Education (who paid my room and board and registration fee) to attend the Pennsylvania School of Alcohol Studies on the campus of Juniata College, Huntingdon, Pa. Ninety-eight persons of every Protestant denomination were registered. The Methodists led the group; there were only four United Presbyterians. The group came from Ohio, Maryland, Delaware, New Hampshire, New Jersey, and Pennsylvania.

I enjoyed the fine fellowship, good

food, the lectures, seminars, the trip to the Pennington Home, and the work this school is doing in presenting the truth about alcohol and its effect.

I often had wondered if anything was being done about the alcoholic problem other than that done by the W. C. T. U. Here was the answer provided by the Pennsylvania School for Alcohol Studies. Here ministers, laymen, teachers, W. C. T. U. officers, and housewives gathered to seek a solution to this problem. Here we heard the best doctors, psychiatrists, professors, a member of Alcoholics Anonymous tell to what tragic end alcohol affects our bodies, our minds, our children, our homes—our very lives. There is no such thing as moderation—only Total Abstinence. For the moderate drinker is the carrier of that dread, self-imposed disease—alcoholism!

The Methodists outnumbered all other denominations and have turned out some outstanding speakers who go to high schools, colleges, etc., presenting to youth the true picture of the alcohol problem, and stressing Total Abstinence. So successful are they that they are invited to return each year; but the field is great and the workers are few.

The church has a real task ahead of her. But now that church members are beginning to "Wake Up" and shake off indifference to the liquor problem we may get some results!

Plan to send delegates from your church to this school at Juniata College, Huntingdon, Pennsylvania in 1953. Send those who have been on the fence in regard to temperance and watch them return—eager to arouse their church to fight this alcohol problem with Prayer, Truth, Education of our Youth, and with Total Abstinence in our daily Christian living.

Dorothy M. George

Literature Department

MRS. JAMES T. VORHIS, Secretary,
209 Ninth St., Pittsburgh 22, Pa.

"If possible, so far as it depends upon you, live peaceably with all."

HELPS FOR 1953

Program Calendar—Use of the 1953 *Program Calendar* will give societies an opportunity to know our own missions better for a program is planned on each of our Foreign and Home fields. Our women will take pride in this attractive Calendar with its appropriate poems, its black and white sketches and its helpful program outlines. 10¢ a copy plus postage. Send orders and money to Mrs. Ralph H. Arnold, 510 S. Trenton Ave., Pittsburgh 21, Pa.*

Prayer Cycle—The 1953 edition is now ready, bringing to us the latest information on missionary personnel, new opportunities for service, and present needs. Use the *Prayer Cycle* through 1953. 10¢ a copy.

Constitution for Women's Societies Officers' Packet—Duties of society and presbyterial officers. (A binder for the packet—10¢)

Installation Services

Budget Cards—6¢ per dozen

Contribution Envelopes—35¢ per 100.

Catalog of Supplies

READING COURSE—1953

Brief reviews of the Reading Course books will be found on the Literature pages of the November and December *Missionary Magazine*. Add this one to the Inspirational list: *Youth Seeks a Master* (YT) by Louis H. Evans, D.D. 125 pages; cloth \$1.25. Young people have always been responsive to the call of a leader who demands their intense loyalty. This book, by a prominent Presbyterian minister, presents the challenge of Christ as supreme Master for intellect, possessions, the body, service, the human heart

*Order all literature from Literature Dept., 209 Ninth St., Pittsburgh 22, Pa., except the "Program Calendar and Magazine subscriptions.

and for the city. Simply and with many illustrations we are confronted with the need of the human soul for complete commitment to Christ.

NEW BOOKS

Bridge to Africa by L. K. Anderson and W. Sherman Skinner. Paper \$1.00. Published by the Board of Foreign Missions of the Presbyterian Church (USA) this book is an excellent one to add to your Africa list. The story of the building of a new church in Africa through a combination of effort—money and skills on the part of American Christians and labor by African Christians—shows how a bridge of friendship and understanding may be erected between the two continents. Something different for that book review!

Christian World Facts, 1953 edition. 25¢. 64 pages of information from mission fields around the world, including items from some of our own missionaries. The articles are brief, interesting and illustrative.

LITERATURE SECRETARIES!

Society—Be sure the list of women who have earned Reading Course awards has gone with your society report to the Presbyterial Women's Secretary.

Presbyterial—Be sure your request for Reading Course awards reaches the Literature office by January 20.

WORLD DAY OF PRAYER

FEBRUARY 20, 1953

Program (adults and children).....	5¢
Call to Prayer—per 100.....	30¢
Guide for Leaders.....	15¢
Emblems (sheet of 50).....	5¢
Poster (17¼ x 14¾).....	10¢
Skit (projects).....	5¢
Report blank.....	Free
Packet (contains each of above).....	35¢
Speaker's Sheet.....	10¢
Map (23 x 18½).....	25¢

Tributes

Miss Dora Ludwick

The Louise Scott Missionary Society of the United Presbyterian Church of New Wilmington, Pennsylvania, wishes to pay loving tribute to the memory of Miss Dora Ludwick who was called to her heavenly home May 22, 1952.

Her kindness and quiet Christian life won her a place in the hearts of all who knew her. We feel our lives have been enriched by her presence among us.

To her sisters we extend our deepest sympathy and commend them to God's loving care.

Committee,
Miss Genevieve Houston
Mrs. C. H. McFarland
Mrs. John Johnston

Mrs. William McDowell

The Women's Missionary Society of the First United Presbyterian Church of McDonald, Pa., wishes to pay a loving tribute to the memory of Mrs. William McDowell who was called to her reward October 24, 1952.

She was a loyal member of the church and the missionary society and was a faithful teacher in the Sabbath School. Her cheerfulness and patience during her long illness will continue to be an inspiration to us.

To her family and loved ones we extend our deepest sympathy.

Committee
Mrs. John McDowell
Mrs. Paul Scott
Mrs. Howard Elliott

Mrs. Ralph Ringgenberg Mrs. Walter Heki Mrs. Leslie Oliphant

The Women's Missionary Society of the United Presbyterian Church of Newton, Iowa, wishes to pay loving tribute to the memory of three of their members who, in this last year have been called to their heavenly home—Mrs. Ralph Ringgenberg, Mrs. Walter Heki and Mrs. Leslie Oliphant.

Our loss of these faithful members all in so short a period of time has saddened our group. We are thankful for their loyal service in the missionary society and their

faithful service in the church. The example of their lives remains to us as an inspiration of Christian living. We are glad to have been privileged to share work and friendship with them in the church.

We extend our deepest sympathy to their families and loved ones.

Committee

Mrs. Sara E. Winkle

We, the members of Mt. Pleasant U.P. Women's Missionary Society of Beaver Valley Presbytery, wish to pay tribute to our late departed sister, Sara E. Winkle, aged 48 years, of Green Garden Road, who left us on Nov. 27, 1951, after a lingering illness. Sister Winkle was a kindly person, one who could not always attend all W.M.S. meetings, but when called upon to act as leader proved a very worthy one. She was cheerful at all times, during her long illness. We miss her very much, but commend her husband Norman, two daughters, and one son to His loving care, who cares for each of His children.

Committee
Mrs. David S. Kennedy
Mrs. Laura Christy

Mrs. Rosa Hawthorne Bennett Mrs. Charlotte Bell Williams

The Women's Missionary Society of the First United Presbyterian Church of Long Beach, California, wishes to pay a tribute of love and respect to the memory of Mrs. Rosa Hawthorne Bennett, a charter member of this church and missionary society, who was called to the "heavenly home" on September 22, 1952.

She lived a beautiful life and was a most consistent and faithful member of the church and interested in all of its activities. Her service was always rendered as to the Lord, seeking no praise from others.

We miss her greatly, but the influence of her sweet Christian life will linger with us. "She being dead, yet speaketh."

Another of our interested and faithful members, Mrs. Charlotte Bell Williams, was called to the "heavenly home" on April 23, 1952.

Both of these members are greatly missed.
The Committee

NEGRO MISSIONS (Continued from Page 308)

he may be used of God for a goodly harvest. His mother was present for the service of ordination.

Word has been received of the death of Mrs. Susan Salley, mother

of Mrs. Grayce Salley Hudley. Mrs. Salley was a graduate of Knoxville College and a faithful member of the Chase City congregation. We extend our sympathy to the bereaved family.

AMERICAN MISSIONARIES UNDER THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Rev. H. W. Gordon..... R.D. 1, Stilwell, Okla.
Rev. E. W. Machamer..... Warm Springs, Oregon
Rev. Louis Mitchell..... Tama, Iowa
Miss Carol Nelson..... Millerton, Okla.
Mr. A. E. Penney..... Simnasho, Oregon
Rev. F. C. Patterson, Oljato Christian Mission...
..... Kayenta, Arizona

MOUNTAIN MISSIONS FRENCHBURG, KY. SCHOOL

Supt. and Mrs. Arthur Gathman... Frenchburg, Ky.
Miss Ruth L. Courter, Prin., H.S. Frenchburg, Ky.
Mr. Lester McCauley, Prin., Grades Frenchburg, Ky.
Miss Carolyn Arndt..... Frenchburg, Ky.
Miss Alice M. Childs..... Frenchburg, Ky.
Miss Mary V. Hager..... Frenchburg, Ky.
Mrs. Pearl Hatfield..... Frenchburg, Ky.
Miss Irene Hays..... Frenchburg, Ky.
Miss Alice Hesselink..... Frenchburg, Ky.
Mrs. Alice Hughes..... Frenchburg, Ky.
Miss Janet Jones..... Frenchburg, Ky.
Mr. S. O. Linderholm..... Frenchburg, Ky.
Miss Alberta McBride..... Frenchburg, Ky.
Miss Helen McCoy..... Frenchburg, Ky.
Miss Reba Moody..... Frenchburg, Ky.
Miss Barbara Novosal..... Frenchburg, Ky.
Mr. Wayne Pethick..... Frenchburg, Ky.
Mr. Robert Randall, Coach..... Frenchburg, Ky.
Mrs. Leah Stephens..... Frenchburg, Ky.
Miss Roberta Stewart..... Frenchburg, Ky.
Mr. James Stoker, Music..... Frenchburg, Ky.
Mrs. S. O. Linderholm, Secretary..... Frenchburg, Ky.
Mrs. Florence Eller, Matron..... Frenchburg, Ky.
Mrs. John Besco, Dietitian-Cook..... Frenchburg, Ky.

FRENCHBURG, KY. CHURCH

Rev. James E. Eddy, Minister..... Frenchburg, Ky.

JANE COOK HOSPITAL

Dr. and Mrs. Donald Graves..... Frenchburg, Ky.
Miss Dorothea Foucar, R.N.
Supervisor..... Frenchburg, Ky.
Miss Mary Alves, R.N..... Frenchburg, Ky.
Miss Dorothy Wells, R.N..... Frenchburg, Ky.
Miss Jeannette Mannix, R.N..... Frenchburg, Ky.
Miss Mae Miller, Aide..... Frenchburg, Ky.
Miss Joan Johnson, Office..... Frenchburg, Ky.
Mrs. Josephine Smith, Dietitian..... Frenchburg, Ky.

EZEL, KENTUCKY SCHOOL

Supt. and Mrs. William A. Heagen..... Ezel, Ky.
Miss Larue Millen, H.S. Principal..... Ezel, Ky.
Miss Ruth Bemis..... Ezel, Ky.
Miss Blanche Ericsson..... Ezel, Ky.
Mrs. Homer Haines..... Ezel, Ky.
Miss Zillah Hawthorne, Secretary..... Ezel, Ky.
Mr. Glen Helton..... Ezel, Ky.
Miss Anna Louise Hochstettler..... Ezel, Ky.
Miss Beulah Hogan..... Ezel, Ky.
Miss Jean Jardine..... Ezel, Ky.
Miss Gladys Millen..... Ezel, Ky.
Miss Gene Purdy..... Ezel, Ky.
Mr. and Mrs. Harry Stine, Jr..... Ezel, Ky.
Miss Frances Widstrand..... Ezel, Ky.
Mrs. Eliza Hulick, Supt. Clothes Room..... Ezel, Ky.
Mr. J. Stanley Trimble (Physical Ed.)..... Ezel, Ky.
Mrs. Dema Gilley, Dietitian-Cook..... Ezel, Ky.
Boxes for Frenchburg should be addressed to Mr.
Arthur Gathman, Frenchburg School, Mt. Sterling,
Ky.; for Ezel, to Mr. William A. Heagen, Ezel
School, Mt. Sterling, Ky.

EZEL CHURCH

Rev. Homer Haines..... Ezel, Ky.

CITY AND PRESBYTERIAL

Miss Jean Dickey.....
Room 410, 270 Fairmont Ave., Jersey City, N. J.
Miss Esther M. Jones.....
923 East St. Vrain, Colorado Springs, Colo.
Miss Dorothy Partington..... Westland, Pa.
Mrs. R. G. Russell.....
36 Church St., Burgettstown, Pa.

RETIRED FROM ACTIVE SERVICE

Miss Margaret Beveridge.....
U. P. Home, Washington, Ia.
Miss Mae Beveridge..... U. P. Home, Washington, Ia.
Miss Sallie E. Dickey.....
% D. H. Dickey, 127 Church St.,
Punxsutawney, Pa.

NEGRO MISSIONS

ARLINGTON INSTITUTE

Mr. K. P. Thomas, Superintendent..... Annemanie, Ala.
Miss Georga Lee Jackson..... Annemanie, Ala.

Mrs. Willie Knight..... Annemanie, Ala.
Mrs. K. P. Thomas..... Annemanie, Ala.

CAMDEN ACADEMY

Supt. and Mrs. A. C. Peoples..... Camden, Ala.
Mr. H. W. McKeldin, Assistant..... Camden, Ala.
Mrs. Minnie B. Alford..... Camden, Ala.
Miss Climmie B. Allen..... Camden, Ala.
Mrs. Hazel Ballard..... Camden, Ala.
Mr. William B. Ballard..... Camden, Ala.
Miss Frances Boyd, Bible..... Camden, Ala.
Mrs. Nora S. Daniels..... Camden, Ala.
Mrs. Amanda E. Freeman..... Camden, Ala.
Mrs. Juanita C. McKeldin..... Camden, Ala.
Mr. E. C. Moody..... Camden, Ala.
Mr. Alexander Sanders..... Camden, Ala.
Mrs. Mamie L. Smith..... Camden, Ala.
Mrs. Mattie L. Street..... Camden, Ala.
Mrs. Izetta Stallworth..... Camden, Ala.
Miss Mabel L. Thomas..... Camden, Ala.
Mr. James Tyree..... Camden, Ala.
Mrs. Mildred Tyree..... Camden, Ala.
Miss Bertha L. Washington..... Camden, Ala.
Miss Lizzie M. Washington..... Camden, Ala.
Miss Alice B. Whitaker..... Camden, Ala.
Mrs. B. D. Bridges, Cook..... Camden, Ala.
Mrs. S. W. Rivers, Matron..... Camden, Ala.
Mrs. Minnie Peoples..... Camden, Ala.
Mr. Martin Dees, Maintenance..... Camden, Ala.

CANTON BEND, ALABAMA

Rev. James Reese, Pastor at Camden and
Miller's Ferry..... Camden, Ala.

THYNE INSTITUTE

Miss Grayce L. Salley, Bible..... Chase City, Va.

JUBILEE HOSPITAL

Mrs. Eva J. Adams, R.N., Supt..... Henderson, N. C.
Miss Gertrude Allen, R.N..... Henderson, N. C.
(Four other graduate nurses)
(Twelve other aides and workers)

HENDERSON INSTITUTE

Miss Eva Thomas, Bible..... Henderson, N. C.

KNOXVILLE COLLEGE

Mrs. Marcella Latham..... Knoxville, Tenn.
Miss Betty Montgomery, R.N..... Knoxville, Tenn.
Mrs. Mozelle Robinson..... Knoxville, Tenn.
Miss Mabel Weir..... Knoxville, Tenn.
Mr. George W. Williams..... Knoxville, Tenn.
Mrs. P. H. Parker, Church
Missionary..... Knoxville, Tenn.

MILLER'S FERRY MISSION

Supt. and Mrs. B. T. Ridgeway..... Miller's Ferry, Ala.
Miss Aline Crossing..... Miller's Ferry, Ala.
Mrs. Edith Ervin..... Miller's Ferry, Ala.
Mr. Ferdinand S. Ervin..... Miller's Ferry, Ala.
Miss Darthula Mangram, Sec'y..... Miller's Ferry, Ala.
Miss Minnie Murphy..... Miller's Ferry, Ala.
Mr. C. T. Patterson..... Miller's Ferry, Ala.
Mrs. Roma Patterson..... Miller's Ferry, Ala.
Mr. Frederick Reese..... Miller's Ferry, Ala.
Miss Gloria J. Ridgeway..... Miller's Ferry, Ala.
Miss Gladys Ross, Bible..... Miller's Ferry, Ala.
Mrs. Eleanor Varner..... Miller's Ferry, Ala.
Mrs. Pearl E. Williams..... Miller's Ferry, Ala.
Miss Eulalie F. Wood, Music..... Miller's Ferry, Ala.
Mrs. Louise L. Burruss, Nurse..... Miller's Ferry, Ala.
Mr. C. J. Wright..... Miller's Ferry, Ala.
Mrs. Fannie P. Donaldson,
Boy's Maatron..... Miller's Ferry, Ala.
Mrs. Bessie Stevens,
Girls' Matron..... Miller's Ferry, Ala.
Mr. Herman Bridges,
General Worker..... Miller's Ferry, Ala.

PRAIRIE, ALA.

Mr. William T. Peters, Supt..... Prairie, Ala.
Mrs. Theola Gordon..... Prairie, Ala.
Mrs. Leola Jackson..... Prairie, Ala.
Miss Vashti Jones..... Prairie, Ala.
Mrs. D. C. McCall..... Prairie, Ala.
Mrs. William T. Peters..... Prairie, Ala.
Rev. C. C. Brown, Pastor at Prairie and Annemanie
..... 625 Jeff Davis Ave., Selma, Ala.

RETIRED FROM ACTIVE SERVICE

Mrs. Patsy Kennedy.....
717 1/2 Norwood Ave., Toledo, Ohio
Miss Josephine Warren.....
% Rev. Irvin Elligan, 819 College Ave., N.W.,
Knoxville, Tenn.
Rev. and Mrs. D. F. White.....
825 First Avenue, Selma, Alabama

FOREIGN MISSIONARIES UNDER THE W. G. M. S.

% American Mission is used with each foreign address

EGYPT

Mrs. Sara E. Baker, 1950.....Tanta
Miss Helen R. Brownlee, R.N., 1931.....Assiut
Mrs. Ada A. Dunlap, 1926.....Assiut
Miss Lucia Dwight, 1919.....Mansura
Miss Marjorie J. Dye, 1951.....Cairo
Miss Davida M. Finney, 1915.....Cairo
Miss Elsie M. French, 1909.....Cairo
Miss Alice M. Grimes, 1924.....Cairo
Miss Lois D. Kingan, 1926.....Benha
Miss Helen J. Martin, 1915.....Cairo
Miss Beatrice McClellan, 1948.....Cairo
Miss Jeannette L. McCrory, 1916.....Minia
Miss Evelyn McFarland, 1919; 1949.....Cairo
Miss Sarah B. Meloy, 1923.....Cairo
Miss Lucile B. Nichols, R.N.A., 1945.....Tanta
Miss Helen J. Noordewier, 1921.....Beni Suef
Miss Venna R. Patterson, 1924.....Tanta
Miss Martha A. Roy, 1939.....Luxor
Miss Inez M. Sutton, 1949.....Luxor
Miss Marie F. Tait, 1925; 1948.....Assiut
Miss Alberta A. Tedford, R.N., 1947.....Tanta
Miss Mary C. Thompson, 1939.....Tanta
Miss Mary L. Thompson, 1917.....Assiut
Miss Helen M. Walker, 1930.....Assiut
Miss Ethel L. Weed, 1919.....Alexandria
Miss Ruth M. Williamson, 1924; 1944.....Tanta
Miss Elizabeth M. Wilson, 1932.....Tanta
Miss Esther W. Wilson, 1919.....Luxor
Miss Margaret A. Work, 1924.....Cairo

On Furlough

Miss Mary F. Dawson, 1922; 1945.....
1005 W. Chestnut Ave., Yakima, Wash.
Miss Martha C. Glass, 1921, %Mrs. Edgar Robe-
son, 715 E. Archer Ave., Monmouth, Ill.
Miss Eulalia D. Grether, 1929.....
435 East 11th St., Loveland, Colo.
Miss Nellie V. Hill, R.N., 1945.....
R. D. 1, Fayette City, Pa.
Miss Millie I. Kelso, 1946.....
Hastings St., Brookville, Pa.
Miss Frances Patton, 1922.....Sparta, Ill.
Mrs. Rachel T. Seiver, 1925, c/o Mrs. W. E. Bedorf,
336 S. Carmelina Ave., Los Angeles 49, Calif.
Mrs. Jane C. Smith Simpson, 1922.....
228 E. Main St., Ligonier, Pa.
Miss Laura B. Wright, 1921.....
% Mrs. R. H. Paxton, Camden 3, Ohio

PUNJAB, PAKISTAN

Miss M. Marie Allison, 1952.....Sialkot City
Miss Ruth I. Ardrey, 1924.....Lahore
Miss Margaret E. Ballantyne, 1941.....Campbellpur
Miss M. Lois Boyd, 1919.....Pasrur
Miss N. Addaline Brandon, 1931.....Rawalpindi
Miss Frances E. Brown, 1927; 1937.....Sangla Hill
Miss Theresa I. Brownlee, 1922.....Sialkot City
Miss Marie E. Cash, R.N., 1926.....Jhelum
Miss M. Evelyn Cathcart, 1925.....Sialkot City
Miss Edith M. Drake, 1947.....Gujranwala
Miss Margaret J. Fehman, 1913.....Sargodha
Miss Dorothy M. Fisher, 1947.....Rawalpindi
Miss Eva M. Hewitt, 1930.....Hajipur, Sialkot City
Miss Reba C. Hunsberger, M.D., 1921.....Sialkot City
Miss Mary Kyle, 1904.....Pasrur
Miss Mary H. Lentz, R.N., 1950.....Taxila
Miss M. Frances Lincoln, R.N., 1920.....Sargodha
Miss Glendine Lundquist, R.N., 1933.....Sialkot City
Miss Laura R. MacLachlan, 1938.....Sheikhupura
Miss Evelyn M. McKelvey, R.N., 1937.....Sialkot City
Miss Margaret L. Murdoch, 1924.....Sangla Hill
Miss Marian T. Peterson, 1930.....Gujranwala
Miss Dorothy Roberts.....Sialkot City
Miss Louise E. Scott, 1916.....Gujranwala
Miss Laura Reynolds, 1924.....Sargodha
Miss Elizabeth H. Turner, R.N., 1947.....Sialkot City
Miss Josephine L. White, 1951.....Sialkot City

ON FURLOUGH

Miss Elizabeth H. Turner, R.N., 1947.....
905 Publication Bldg., Pittsburgh 22, Pa.

PUNJAB, INDIA

Miss Vida J. Graham, 1922.....Pathankot
Miss S. Jane Lamont, 1928.....Pathankot
Miss Dorothy M. Neff, 1952.....Pathankot
Miss Willa M. Ramsey, 1921.....Pathankot
On Furlough
Miss R. Jean Black, 1921.....Petroliia, Pa.
Miss Evva P. Hartig, R.N.A., 1924.....
57 Broadway, Frostburg, Md.
Miss Alice G. Hill, 1938.....Greensboro, Vt.
Miss Vivian L. Trimble, 1921.....Blanchard, Iowa
Miss Helen V. Weede, 1923.....
514 N. Broadway, Sterling, Kansas

ANGLO-EGYPTIAN SUDAN

Miss Mary Anna Bode, 1952.....Omdurman
Miss Mary E. Cole, 1919.....Wad Medani

(NOTE: All short-termers are listed in the Foreign Department.)

Miss Una Cole, 1918.....Gedaref
Miss Mary V. Ewing, R.N., 1940.....Doleib Hill
Miss Marian I. Farquhar, 1945.....Nasir
Miss Ray Huffman, R.N., 1924.....Nasir
Miss Rosaltha Kenagy, 1950.....Atbara
Miss Jean Maxwell, M.N., 1946.....Nasir
Miss Marguerite M. McClellan, 1926.....
Box 34, Khartoum North
Miss Mary Jane McKnight, 1922.....Khartoum
Miss E. Verna Pillow, 1930.....Omdurman
Miss Dorothy L. Rankin, 1946.....Doleib Hill
Miss Phyllis A. Rogers, 1949.....Malakal
Miss Mary K. Smith, M.D., 1944.....Nasir
Miss M. Evelyn Stewart, 1952.....Khartoum
Miss Helena G. Tetley, 1951.....Doleib Hill
Miss Eleanor C. Vandevort, 1949.....Nasir
Miss Ruth E. Wilson, 1951.....Khartoum North
Miss Joan E. Yllek, 1948.....Pokwo, Gambella

On Furlough

Miss Aleta J. Matthews, 1946.....
Box 476, Jetmore Kans.
Miss Frances Turk, R.N., 1921.....
Taylor Hall, Columbia Hospital, Pgh. 21, Pa.

ETHIOPIA

Miss Ruth C. Beatty, R.N., 1920.....Gorel
Miss Isabel Blair, 1922.....Gorel
Miss Mary Nell Harper, R.N., 1948.....Sayo
Miss Marguerite M. Lienard, 1948.....Sayo
Miss Martha A. Maxwell, R.N., 1951.....Addis Ababa
Miss Ruth E. McCreery, 1950.....Addis Ababa
Miss Hazel J. McGeary, 1946.....Sayo
Miss Ruth M. Nichol, 1933.....Addis Ababa
Mrs. A. W. Pollock, R.N., 1942.....
P. O. Box 309, Jimma

Mrs. Ruth L. Walker, 1923.....Addis Ababa
(All Maji and Sayo mail: Box 1111, Addis Ababa)

On Furlough

Miss Marjorie Faught, R.N., 1933.....
578 Sheffield Drive, Springfield, Delaware Co., Pa.
Miss Eileen Halewood, R.N., 1947.....
Taylor Hall, Columbia Hospital, Pgh. 21, Pa.

RETIRED FROM ACTIVE SERVICE

EGYPT

Miss Ella M. Barnes, 1911.....
United Presbyterian Home, Washington, Iowa
Miss Leota Cabeen, 1909.....
2614 Sacramento, St. Joseph, Mo.
Mrs. Mary K. Coventry, 1908; 1913.....
1128 State St., Emporia, Kansas
Miss Anna B. Criswell, 1905.....
422 W. Logan St., Clarinda, Iowa
Miss Minnehaha Finney, 1894.....
121 North 7th St., Sterling, Kansas
Miss Rena L. Hogg, 1899.....Assiut, Egypt
Miss Lucy Lightowler, 1921.....
5525 Wayne Ave., Philadelphia 44, Pa.
Miss Dora B. Mason, 1918.....West Middletown, Pa.
Miss Elizabeth McKibben, 1924.....
1423 Liverpool St., N. S. Pittsburgh, Pa.
Miss Carol E. McMillan, 1906.....Aledo, Illinois
Miss Marion A. Paden, 1902.....
c/o Mrs. Iva Williams, 1423 Winchester Ave.,
Lakewood 7, Ohio

Miss M. Stella Robertson, 1922.....
Five Shoregate, Crail, Fife, Scotland
Miss Nellie C. Smith, 1911.....
102 N. Poplar St., Grove City, Pa.
Miss Laura B. Walker, 1904.....
306 Penn Ave., Pittsburgh 21, Pa.
Miss Ida Whiteside, 1913; 1935.....
25 Prospect St., Greenwich, N. Y.
Miss Ruth A. Work, 1904.....
2235 Norwalk Ave., Los Angeles 41, California

PAKISTAN-INDIA

Miss Emma Dean Anderson, 1881.....
306 Penn Ave., Pittsburgh 21, Pa.
Miss Hazel Bennett, 1908.....
263 Park St., Socorro, N. Mexico
Miss Mary J. Campbell, 1884.....
Box 992, Santa Ana, California
Miss Betsy Fleming, 1913.....
6549 Emerald Ave., Chicago 21, Ill.
Miss Ella M. Gordon, 1893.....Pattersonville, N. Y.
Miss Kate A. Hill, 1896.....Eldora, Iowa
Miss Flora Jameson, 1903.....
306 Penn Ave., Pittsburgh 21, Pa.
Miss Mary E. Logan, 1891.....
325 W. 7th St., Rushville, Indiana
Miss Lillian A. McConnell, 1902.....
306 Penn Ave., Pittsburgh 21, Pa.
Miss Georga Wengert, 1919.....Lebo, Kansas

ANGLO-EGYPTIAN SUDAN

Miss Elsie E. Grove, 1912.....
Caroline Ave., Poughkeepsie, N. Y.
Miss Aulora R. McIntyre, 1911; 1919.....
1203 E. Washington St., Washington, Iowa

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

c/o American Mission should be added to each foreign address

EGYPT

Mr. and Mrs. Judson W. Allen.....Cairo
Dr. and Mrs. Ewing M. Bailey.....
.....3 Sharia Mehalla, Heliopolis, Egypt
Dr. and Mrs. E. E. Elder.....Cairo
Rev. and Mrs. K. G. Fleming.....Alexandria
Dr. and Mrs. Dalton Galloway.....Tanta
Dr. and Mrs. H. S. Hutchison.....Tanta
Dr. and Mrs. Paul W. Jamison.....Tanta
Rev. and Mrs. John G. Lorimer.....Cairo
Mr. Everett W. McCreery.....Assiut
Dr. and Mrs. H. A. McGeoch.....Alexandria
Rev. and Mrs. W. A. McGill.....Cairo
Dr. and Mrs. R. T. McLaughlin.....Fayoum
Rev. and Mrs. George E. Morrison.....Luxor
Mr. and Mrs. W. W. Nolin.....Assiut
Rev. and Mrs. James W. Pollock.....Tanta
Dr. and Mrs. Walter J. Skellie.....Assiut
Dr. and Mrs. John A. Thompson.....Cairo
Mr. and Mrs. Robert M. Turnbull.....Assiut
Rev. and Mrs. C. B. Watkins.....Assiut

On Furlough

Dr. and Mrs. J. W. Acheson.....
.....600 Schaff Bldg., Philadelphia 2, Pa.
Dr. and Mrs. N. A. Kraft.....
.....25 Elm Drive West, Levittown, L. I., New York
Rev. and Mrs. Paul H. McClanahan.....
.....Payne Apts., Princeton, N. J.
Mr. and Mrs. M. C. McPeeters.....
.....Waugh Ave., New Wilmington, Pa.

PUNJAB, INDIA

Rev. and Mrs. L. A. McCulloch.....Dhariwal
Dr. and Mrs. J. Morgan McKelvey.....Gurdaspur

PUNJAB, PAKISTAN

Rev. and Mrs. Joseph C. Alter.....Sialkot
Dr. and Mrs. J. D. Brown.....Gujranwala
Dr. and Mrs. Ralph Blocksm.....
.....c/o United Christian Hospital, Lahore
Dr. and Mrs. Norval E. Christy.....Taxila
Rev. and Mrs. W. C. Christy.....Gujranwala
Dr. and Mrs. E. V. Clements.....Pasrur
Dr. and Mrs. J. B. Cummings.....Rawalpindi
Rev. and Mrs. Robert A. Foster.....Sialkot
Rev. and Mrs. E. H. Glassman.....Campbellpur
Rev. and Mrs. John D. Harkness.....Sargodha
Mr. and Mrs. Irvin G. Lotze.....Gujranwala
Rev. and Mrs. H. J. McGuill.....Taxila
Mr. and Mrs. Charles C. Millson.....Gujranwala
Dr. and Mrs. Hugh M. Milne.....Qila Sheikhupura
Dr. and Mrs. W. H. Ross.....Lyalpur
Rev. and Mrs. G. LeRoy Selby.....Lyalpur
Dr. and Mrs. C. A. Stewart.....Rawalpindi
Dr. and Mrs. Harris J. Stewart.....Gujranwala
Dr. and Mrs. R. R. Stewart.....Rawalpindi
Dr. and Mrs. John Vroon.....Sialkot

On Furlough

Dr. and Mrs. J. H. Colvin.....R. D. 1, Sussex, Wis.
Rev. and Mrs. C. Emerson McBane.....
.....R. D. 1, Plainfield, Ill.
Rev. and Mrs. Paul A. Miller.....
.....12 N. Portland Ave., Ventnor, N. J.
Rev. and Mrs. William Sutherland.....
.....1428 Church St., Indiana, Pa.
Mr. and Mrs. F. A. Whitfield.....
.....1010 W. 1st St., Topeka, Kansas

ANGLO-EGYPTIAN SUDAN

Rev. and Mrs. W. B. Adair.....Obel, via Malakal
Dr. and Mrs. J. Lowrie Anderson.....Malakal
Rev. and Mrs. W. B. Anderson.....Atar via Malakal
Dr. and Mrs. Leander Finley.....Omdurman
Dr. and Mrs. Robt. G. Gordon.....Wanglel via Malakal
Rev. and Mrs. Willard M. Galloway.....El Obeld
Rev. and Mrs. S. Robb McLaughlin.....
.....Wanglel via Malakal
Dr. and Mrs. W. Don McClure.....Gambella
Rev. and Mrs. Robert H. Meloy.....Omdurman
Rev. and Mrs. Wm. H. Phillips.....Khartoum
Rev. and Mrs. K. E. Rasmussen.....
.....Abwong, via Malakal
Dr. and Mrs. A. G. Roode.....Pibor, via Malakal
Rev. and Mrs. A. Mac Roy.....
.....Nasir, Upper Nile Province
Mr. and Mrs. Milton H. Thompson.....Khartoum
Rev. and Mrs. Harold T. Walker.....Gedaref
Mr. and Mrs. E. Alan Webb.....Obel, via Malakal

Rev. and Mrs. W. S. Wilson.....Doleib Hill via Malakal

On Furlough

Dr. and Mrs. W. J. Adair.....
.....215 N. 5th St., Sterling, Kansas
Mr. and Mrs. Chas. Jordan.....
.....A. & M. College, College Station, Texas
Rr. and Mrs. R. F. Shields.....
.....6346 Homer St., Philadelphia 44, Pa.

ETHIOPIA

Dr. and Mrs. John A. Cremer.....
.....(Sayo) address: Addis Ababa
Dr. and Mrs. D. C. Henry.....Gord
Mr. and Mrs. Donald A. Reihmer.....Addis Ababa
Mr. and Mrs. Fred Russell.....
.....Box 309, Jimma, Ethiopi
Rev. and Mrs. Murray Russell.....Addis Ababa
Mr. Phil R. West. (Ghimeera) address: Addis Ababa

On Furlough

Dr. and Mrs. F. W. den Dulk.....
.....Frontier Nursing Service, Hyden, Kentucky
Rev. and Mrs. C. M. Haspels.....
.....Lakeside Ave., New Concord, Ohio
Mrs. Phil R. West. 3045—29th St., San Diego, Calif.

RETIRED FROM ACTIVE SERVICE

EGYPT

Dr. and Mrs. W. P. Gilmor.....
.....R.R. 4, Box 279, Fresno, Calif.
Rev. and Mrs. F. D. Henderson.....
.....542 N. Bever St., Wooster, Ohio
Dr. and Mrs. W. W. Hickman.....
.....1125 E. Detroit Ave., Monmouth, Ill.
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Dr. and Mrs. F. C. McClanahan.....New Wilmington, Pa.
Dr. and Mrs. N. D. McClanahan.....
.....R. R. 3, Monmouth, Ill.
Dr. and Mrs. W. T. Moore.....
.....311 E. Jefferson Ave., Wheaton, Ill.
Dr. and Mrs. H. E. Phillips.....
.....344—14th St., Santa Monica, Calif.
Dr. and Mrs. Mark S. Roy.....New Concord, Ohio
Dr. and Mrs. C. P. Russell.....
.....26 South Vassar Square, Ventnor, New Jersey
Dr. and Mrs. F. Scott Thompson.....Alexandria, Egypt

PAKISTAN-INDIA

Dr. and Mrs. J. G. Campbell.....
.....R. D. 1, Pattersonville, New York
Dr. and Mrs. H. C. Chambers.....
.....340 S. Ridgewood Ave., Daytona Beach, Fla.
Dr. D. R. Gordon.....
.....2330 Carroll Park, S., Long Beach, Calif.
Rev. and Mrs. J. A. McArthur.....
.....814 E. Spring St., Boonville, Mo.
Dr. and Mrs. W. H. Merriam.....
.....208 North "T" St., Monmouth, Ill.
Dr. and Mrs. S. C. Picken.....
.....E. Jefferson Ave., Winterset, Iowa

ANGLO-EGYPTIAN SUDAN

Dr. and Mrs. Paul J. Smith.....North Bend, Nebraska

IN SHORT-TERM SERVICE

EGYPT

Mr. and Mrs. Willard P. Acheson.....Assiut
Miss Margaret W. Anderson.....Cairo
Miss Clara Carlisle.....Cairo
Miss Mary P. Craig.....Cairo
Miss Charlisha M. Crosier.....Cairo
Miss Wilma G. Duff.....Assiut
Miss E. Marguerite Ford.....Cairo
Miss Margaret B. Guille.....Cairo
Mr. Richard G. Gibson.....Assiut
Dr. and Mrs. Orval L. Hamm.....Assiut
Miss Audrey H. Meier.....Cairo
Miss Mary Lu Perkins.....Cairo
Mrs. Fay Reed.....Assiut
Mr. Milton J. Sage.....Assiut
Miss Annie Belle Sellers.....Assiut
Miss Beatrice Taylor.....Cairo
Miss Virginia Watkins.....Cairo

ETHIOPIA

Mr. and Mrs. Arno Geikler.....
.....(Ghimeera), address: Addis Ababa

PAKISTAN-INDIA

Mr. and Mrs. Chas Atwater.....Landaur, U. P.
Dr. and Mrs. O. A. Brown.....Taxila
Mr. Thomas J. McLaren.....Rawalpindi
Dr. and Mrs. Robert F. Tebbe.....Rawalpindi

ANGLO-EGYPTIAN SUDAN

Mr. James R. Deemer.....Omdurman
Mr. John J. Koehler.....Abwong
Mr. Glenn R. Noble.....Omdurman
Dr. and Mrs. Ronald Trudinger.....Abwong

THE TEENS

(Continued from Page 305)

Our Teen Task Abroad will be helping *the Maji Clinic in Ethiopia*. For generations these peoples have had no medical care. Many diseases are caused by lack of common health principles of cleanliness, but, as one speaker remarked, how clean would you be if every drop of water you used had to be carried miles to your home? Would you bathe or drink the precious drops?

Leaflets publicizing these projects are now available. They are free. Last year these were mailed directly to each sponsor since the department was newly undertaking a change of project. This year we are asking you

to write in for your copies to the Literature Department, 904 Publication Building, 209 Ninth St., Pittsburgh 22, Pa. In addition other teen literature available is:

Teen Standard of Efficiency.

Suggested Teen Constitution.

Teen Thank Offering Boxes.

and the above-mentioned *Teen Task at Home, 1953.*

Teen Task Abroad, 1953.

* * *

We welcome the following new societies: Mt. Perry Teen Age, Mt. Perry, Ohio; Struthers Teen Age, Struthers, Ohio; and Ligonier Teen Age, Ligonier, Pa.

SENIOR LIFE MEMBERS

(Continued from Page 303)

313. Mrs. Goddard Sherman, Aliquippa, Pa. By members of New Bethlehem WMS.

314. Mrs. Ezra Creese, Aliquippa. By members of New Bethlehem WMS.

315. Mrs. A. O. McCartney, Aliquippa, Pa. By a friend.

316. Twyliah Patterson, New Brighton, Pa. By Harriet Forsythe, in memory of her mother.

317. Miss Bertha Temple, New Brighton, Pa. By Harriet Forsythe.

318. Miss Isador Rotnour, Ellwood City, Pa. By a friend.

319. Marian McClymonds, Portersville, Pa. By members of Mountville-Portersville WMS.

320. Mrs. Mabelle Riddle, Beaver Falls, Pa. By a friend.

321. Mrs. George V. Long, Beaver Falls, Pa. By a friend.

322. Mrs. Thomas Tuft, Beaver Falls, Pa. By a friend.

323. F. Berenice Welch, Aliquippa, Pa. By Mother and Father.

324. Miss Jessie Gilliland, Darlington, Pa. By members of the WMS.

325. Miss Florence Rhodes, Beaver Falls, Pa. By Josephine Plummer.

326. Miss Jean Scott, Beaver Falls, Pa. By Mrs. Orville Scott.

327. Mrs. Charles Baer, Needham, Mass. By Mr. and Mrs. Arthur Canning, New Castle, Pa.

328. Mrs. Elsie Cheers, New Castle, Pa. By a friend.

329. Mrs. Sara Sommer, New Castle, Pa. By a friend.

330. Mrs. Kitty Lou Reid, New Castle, Pa. By a friend.

331. Mrs. Metta Burr, New Castle, Pa. By a friend.

332. Mrs. Edna Shifflet, New Castle, Pa. By a friend.

333. Mrs. Helen Reid, New Castle, Pa. By a friend.

334. Mrs. Katherine McCracken, New Castle, Pa. By Mrs. Betty Lewis.

335. Mrs. A. Earl Douglass, New Castle, Pa. By her husband.

336. Miss Eleanor L. Smith, New Castle, Pa. By herself.

337. Mrs. Elmer Baird, Lowellville, O. By her husband.

338. Mrs. Edward J. Moore, La Jolla, Calif. By Mrs. Edward J. Moore.

339. Mrs. Ruth Hall, Ellwood City, Pa.

340. Mrs. Virginia Breneman, Ellwood City, Pa.

341. Mrs. Marziano, Ellwood City, Pa. (Nos. 339-341 are anonymous.)

342. Mrs. James N. Stepp, Indiana, Pa. By a friend.

343. Mrs. Ida Moorhead, Indiana, Pa. By Mr. and Mrs. Robert M. Fisher.

344. Miss Lucetta Lowry, Indiana, Pa. By a friend.

345. Mrs. John M. Kerr, Indiana, Pa. By Mrs. Mabel Waller Mack.

346. Mrs. Harry A. Nichol, Indiana, Pa. By Mrs. James A. Fleming.

347. Mrs. Murray M. Bush, Indiana Pa. By Mr. and Mrs. Robert Fisher.

348. Mrs. Abbie Fleming, Shelocta, Pa. By members of the WMS.

349. Mrs. Mary Edwards, Shelocta, Pa. By members of the WMS.

350. Mrs. Ida Boring, Huff, Pa. By friends.

351. Miss Margaret Ann Beard, New Florence, Pa. By her family.

352. Mrs. Charles Cagledi, Cleveland, O. By her mother, Mrs. Ruth E. Wert, Homer City, Pa.

353. Mrs. Harry Mack, Bolivar, Pa. By Mrs. Milton Gamble, Mrs. Thomas Caufield, Mrs. C. R. Thayer, Mrs. Milton Campbell, Mrs. Albert Murphy.

354. Mrs. Florence Lentz, Clarksburg, Pa. By Mrs. John Henry, Homer City, Pa.

355. Mrs. Gertrude Phillips, Leetsdale, Pa. By Rev. and Mrs. David C. Wilson, Altoona.

356. Mrs. Myrtle Bowman, Indiana, Pa. By Mrs. Laura McAdoo, Shelocta, Pa.

357. Mrs. Rue Woods, DuBois, Pa.

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Des Moines, Iowa, June 2-5, 1953

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AFRICAN COLPORTEURS

Central Africa at present offers practically unlimited opportunities of Scripture distribution and this opportunity coincides with a period of intense ferment throughout this vast continent. The great event of this year has been the arrival of the complete Bible in Standard Swahili.

On September 9 Olive Harris, aged eleven, handed an advance copy of this Swahili Bible to the pilot of the "Comet" aeroplane who took it out to East Africa. Mr. Bedford, the Secretary of the British and Foreign Bible Society in East Africa, and an African minister were at Entebbe to meet it. The Bible was handed over to an African girl, Joyce Wawuda, who speaks Swahili. Then it was taken to Nairobi where a great service of thanksgiving was held. This marks the end of the long process by which the complete Bible has been translated and printed in a language spoken by many thousands of Africans from the east coast inland almost to the Great Lakes.

This is only one—though the most spectacular and important because of the wide range of Swahili-speaking peoples—of the consignments of Scriptures which pour into Africa. But, being there, how are they to reach the people?

Until a few years ago the British and Foreign Bible Society did not employ colporteurs in Africa. It relied on missionaries and missionary bookshops for distribution. So urgent is the situation, however, that a beginning has been made in colportage.

—From Nov. and Dec. publications of *The British and Foreign Bible Society*